



نماز کے احکام

# Laws of Salah

(Hanafi)



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# S LAWS OF SALAH

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## Laws of Salah

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## | TRANSLATOR'S NOTES |

**A** ssalām-u-Alaīkum! Dear readers! Dawat-e-Islami's Majlis-e-Tarājim, a department responsible for reproducing Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, founder of Da'wat-e-Islāmī 'Allāmaḥ Maulānā Muḥammad Ilyās 'Aṭṭār Qādirī Razavī's دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ books and booklets into various languages of the world, is pleased to present the book 'Namāz kay Aḥkām' in English under the title of 'Laws of Salah.'

For the ease of the reader and in an effort to reconcile the pronunciation of Arabic letters into Latin, a transliteration chart has been added to represent those letters correctly.

Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a fully juristic substitute. However such terms have been defined to some extent in the glossary.

For the citations of the various sources, the APA citation style has been used. The "pp." and "p." in the citation stand for the page number and "vol." stands for volume. The bibliography has also been given at the end of the book.

No doubt, this translation has been accomplished by the Grace of Allāh Almighty عَزَّوَجَلَّ, by the favour of His beloved and blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the spiritual support of our great Shaykh, the founder of Da'wat-e-Islāmī, 'Allāmaḥ Maulānā Muḥammad Ilyās 'Aṭṭār

Qādirī رَحْمَةُ اللهِ عَلَيْهِ. If you find any shortcoming in this work, it may be a human error on part of the Translation Majlis, and not the author of the original book. Therefore, if you find any mistake or shortcoming in this book kindly notify us in writing at the following postal or email address with the intention to earn Šawāb.

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## TRANSLITERATION CHART

ع	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh	ه / و / ة	Ĥ/ĥ
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ی	Y/y
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ے	Y/y
ج	J/j	ط	Ṭ/ṭ	ا	A/a
چ	Ch	ظ	Ẓ/ẓ	و	U/u
ح	H/h	ع	‘	ی	I/i
خ	Kh/kh	غ	Gh/gh	و	Ū/ū
د	D/d	ف	F/f	ی	Ī/ī
ڈ	Ḍ/ḍ	ق	Q/q	ا	Ā/ā
ذ	Ẓ/ẓ	ک	K/k		

## | DU'Ā FOR READING THE BOOK |

**R**ead the following Du'ā (supplication) before studying a religious book or Islamic lesson, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will remember whatever you study.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### TRANSLATION

Yā Allah **عَزَّوَجَلَّ**! Open the portal of knowledge and wisdom for us, and have mercy on us! O the one who is the most honourable and glorious!

*(Al-Mustaṭraf, vol. 1, pp. 40)*

**Note:** Recite Durūd Sharīf once before and after the Du'ā.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Method of Wuḍū\*

Please read this booklet from beginning to the end.

There is strong probability that you will become aware of your several mistakes.

---

### Excellence of Durūd Sharīf

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has narrated, “Anyone who recites Durūd upon me three times in the day and three times in the night due to love and devotion for me, Allāh عَزَّوَجَلَّ will forgive the sins he committed during that day and that night.” (*Attarghīb Wattarhīb*, pp. 328, vol. 2, Ḥadīṣ 23)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### The Intense Love of ‘Uṣmān-e-Ghanī رَضِيَ اللَّهُ تَعَالَى عَنْهُ

#### for the Exalted Prophet ﷺ

Ḥaḍrat Sayyidunā ‘Uṣmān-e-Ghanī رَضِيَ اللَّهُ تَعَالَى عَنْهُ once asked someone to bring water at a particular place and performed Wuḍū. Thereafter, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ smiled and asked his companions if they knew why he had smiled. Then, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ himself answered, “Once the beloved and

---

\* Ritual Ablution, Hanafi



blessed Prophet ﷺ performed Wuḍū at this very place; then smiled and asked his companions, ‘Do you know why I smiled?’ The companions replied, ‘Allāh عزَّوجلَّ and His Rasūl ﷺ know the best.’ The Holy Prophet ﷺ said, ‘When a person performs Wuḍū and washes his hands, the sins of his hands are washed away; when he washes his face, the sins of his face are washed away; when he wipes his head, the sins of his head are washed away and when he washes his feet, the sins of his feet are washed away.’”  
*(Musnad Imām Aḥmad, pp. 130, vol. 1, Ḥadīṣ 415)*

Dear Islamic brothers! Did you notice how the blessed companions عَلَيْهِمُ الرِّضْوَانُ would imitate every act and every Sunnah of the Holy Prophet ﷺ with great passion? This narration also provides us a remedy for sins. الْحَمْدُ لِلَّهِ عزَّوجلَّ rinsing the mouth results in the sins of the mouth being washed away, washing the nose results in the sins of the nose being washed away, washing the face results in the sins of the face including the eye lashes being washed away, washing the hands results in the sins of hands and those beneath the nails being washed away, wiping the head (and ears) results in the sins of the head and ears being washed away and washing the feet results in sins of both feet including those beneath the toenails being washed away.

## Sins Wiped Away

Ḥaḍrat ‘Allāmah ‘Abdul Waḥhāb Sha‘rānī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ says that once Ḥaḍrat Sayyidunā Imām-e-A‘zam Abū Ḥanīfah رَضِيَ اللهُ تَعَالَى عَنْهُ was in the Wuḍū area of the Jāmi‘ah Masjid in Kūfah where he saw a young man performing Wuḍū. Drops of used water of Wuḍū were trickling from his body. The Imām رَضِيَ اللهُ تَعَالَى عَنْهُ said, “Son! Repent of disobeying your parents.” The young man instantly replied, “I repent.” The Imām رَضِيَ اللهُ تَعَالَى عَنْهُ then saw drops of water dripping from the body of another man and said, “O brother! Repent from fornication.” The man replied, “I repent.”

The Imām رَضِيَ اللهُ تَعَالَى عَنْهُ then saw drops of water dripping from the body of a third person and said, “Repent of taking wine and listening to music.” He replied, “I repent.” Ḥaḍrat Sayyidunā Imām Abū Ḥanīfah رَضِيَ اللهُ تَعَالَى عَنْهُ had been given the power of Kashf (spiritual insight) and was able to see the faults of people. He prayed Allāh عَزَّوَجَلَّ to take back this faculty of intuition from him. Allāh عَزَّوَجَلَّ answered his prayer and henceforth he could no longer see the sins of people being washed away during Wuḍū. (*Al-Mīzān-ul-Kubrā*, vol. 1, pp. 130)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## The Whole Body Purified

According to summary of two sayings of the Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, “The person who begins Wuḍū by saying بِسْمِ اللهِ, his whole body from head to toe gets purified and the one who does not say بِسْمِ اللهِ before Wuḍū, only washed portion of his body gets purified.” (*Sunan Dār Quṣṣat*, pp. 108, 109, vol. 1, Ḥaḍīṣ 228, 229)

## Excellence of Sleeping in the State of Wuḍū

A Ḥaḍīṣ states, “The person who sleeps in the state of Wuḍū is similar to one who worships in the state of fasting.” (*Kanz-ul-'Ummāl*, pp. 123, vol. 9, Ḥaḍīṣ 25994)

## The One who Dies in the State of Wuḍū is a Shaḥīd

The beloved and blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Ḥaḍrat Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ, “Son! If you have the capability of remaining in the state of Wuḍū all the time, then do so, because Shaḥādat is written down for the one whose soul is captured by the angel of death in the state of Wuḍū.” (*Shu'bul Īmān*, pp. 29, vol. 3, 2783)

A'lā Ḥaḍrat Imām Aḥmad Razā Khān عليه رحمته الرحمن says, “Keeping Wuḍū all the time is Mustahab.”

## A Tip to Avoid Troubles

Allāh عَزَّوَجَلَّ said to Ḥaḍrat Sayyidunā Musa عليه الصلوة والسلام, “O Musa! You should take yourself to task if you face a trouble when not in state of Wuḍū.” (*Shu'bul Īmān*, pp. 29, vol. 3, 2782)

“Remaining in state of Wuḍū all times is a Sunnah of Islam.” (*Fatāwā Raḍawiyyah (Jad īd)*, pp. 702, vol. 1)

## Seven Benefits of Keeping Wuḍū

Imām-e-Ahl-e-Sunnat Imām Aḥmad Razā Khān عليه رحمته الرحمن says, “Some saints رحمهم الله تعالى have said that anyone who stays in a state of Wuḍū at all times may be awarded with seven bounties by Allāh عَزَّوَجَلَّ:

1. Angels will be enthusiastic to avail his company.
2. The holy pen will keep on writing good deeds for him.
3. His organs will perform Tasbīḥ of Allāh عَزَّوَجَلَّ.
4. He will never miss his Takbīr-e-Taḥrīmāḥ (first Takbīr of Ṣalāḥ).
5. When he sleeps, Allāh عَزَّوَجَلَّ sends Angels who will protect him from the evils of jinns and human beings.
6. He will feel easiness in severe fits of death.
7. He will remain in the safeguard of Allāh عَزَّوَجَلَّ as long as he is in the state of Wuḍū.” (*ibid*, pp. 702, 703)

## Double Ṣawāb

No doubt, it is difficult to perform Wuḍū when it's cold or when we are tired or suffering from flu, headache or any other illness, but if

someone performs Wuḍū in such a state of difficulty, according to Ḥadīṣ he will be awarded twice the Ṣawāb. (*Al-Mu'jam-ul-Awsaṭ-liṭ-Ṭabrānī*, pp. 106, vol. 4, Ḥadīṣ 5366)

## Method of Wuḍū (Ḥanafī)

It is Mustahab to sit on an elevated place facing Qiblah. To make intention for Wuḍū is Sunnah. Intention means to intend by heart. Verbal intention is preferable provided the same is present in the heart. Therefore, make intention as, “I am performing Wuḍū in order to fulfil the commandment of Allāh عَزَّوَجَلَّ and to attain purity.” Recite بِسْمِ اللَّهِ as it is also a Sunnah, rather say بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ, as angels will continue writing good deeds as long as one is in the state of Wuḍū. (*Majma'-uz-Zawā'id*, pp. 513, vol. 1, Ḥadīṣ 1112) Wash both hands up to the wrists three times each and afterwards do Khilāl (to intermix fingers of both hands to dampen the gaps) of the fingers (with the tap closed). Now use Miswāk three times in right & left, upper & lower teeth and after each cycle, rinse the Miswāk. Hujja-tul-Islām Imām Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي says, “Whilst using a Miswāk, make intention to clean mouth for the recitation of the Holy Qurān and for the Ṣikr (Remembrance) of Allāh عَزَّوَجَلَّ.” (*Iḥyā-ul-'Ulūm*, pp. 182, vol. 1)

Now rinse your mouth three times with handfuls of water (closing the tap each time) using right hand making sure that water reaches all parts of the mouth and gargle as well if you are not in fasting. Now sniff water three times in nose up to soft flesh using three handfuls (now half handful is sufficient) of right hand (closing the tap each time) and if not in fasting, snuffle water up to the inside end of the nose. Now clean the nose by left hand (keeping the tap turned off) and insert small finger inside holes of the nose. Wash the whole face three times such that water must flow on every part from the top of the forehead (the point where the hair naturally begins to grow) to the bottom of the chin and

from one earlobe to the other. If one has beard and he is not in the state of Ihṛām (Special state for Ḥaj / ‘Umrah) then do Khilāl (with the tap turned off) of beard by inserting the fingers into the beard from the neck and bringing them out towards the front. Now wash the right arm from the tips of the fingers up to (and including) the elbow three times and then wash the left arm in the same manner. To wash up to half of the upper arm is Mustahab. Most people take a small amount of water in their hand and pour it over their arm towards the elbow three times. But in this method, there is risk that water would not flow over the edges of wrist and arm. Therefore, wash arms as mentioned. Now there is no need to pour a handful of water over the arms. In fact, doing this (without a valid justification) is wastage of water. Now (with the tap closed) perform moistening of the head. This should be done by joining the tips of the three fingers, other than the index fingers and thumbs, of both hands and placing them on the top of forehead. Move back these fingers from forehead to the back of the neck without letting the palms touch the head. Each palm should then be placed on either side of the head and pulled across the sides back towards the forehead. During this, the index fingers and thumbs should not touch the head at all. Now use the index fingers to wipe the insides of the ears, the thumbs for the back of ears and the small fingers should be inserted inside the holes of ears. Now moisten the back of the neck using the back of fingers of both hands. Some people, in addition, wipe the front of the neck, the forearms and wrists; this is not Sunnah. Make a habit of turning the tap off before wiping the head. To waste water by leaving the tap open fully or partially is a sin. Now wash both feet three times, first the right and then the left, beginning from the toes up to the top of the ankles. It is Mustahab to wash up to halfway up the shin. To do Khilāl between the fingers of both feet is Sunnah. The tap should be kept turned off during Khilāl. Its Mustahab method is to start doing Khilāl from little toe of the right foot to its big toe using the

small finger of the left hand, and then, doing Khilāl from the big toe of the left foot to its little toe using the same small finger of the left hand.

(*Common books*)

Hujja-tul-Islām Imām Muḥammad Ghazālī عَلَيْهِ السَّلَامُ says, “While washing each organ, one should hope that the sins of that organ are being washed away.” (*Iḥyā-ul-‘Ulūm*, pp. 183, vol. 1)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Also recite this Du‘ā after Wuḍū (with Durūd Sharīf before and after it).

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

TRANSLATION

O Allāh عَزَّوَجَلَّ! Make me amongst those who repent abundantly and make me amongst those who stay clean.

(*Jāmi’ Tirmizī*, pp. 121, vol. 1, Ḥadīṣ 55)

## All Eight Portals of Heaven get Open

One Ḥadīṣ mentions, “If a person does Wuḍū properly and reads Kalima-e-Shahādah, all 8 portals of Heaven are opened for him and he may enter through any one he desires.” (*Sunan Dārimī*, pp. 196, vol. 1, Ḥadīṣ 716)

## The Excellence of Reciting Sūra-e-Qadr after Wuḍū

One sacred Ḥadīṣ mentions, “If a person reads Sūra-e-Qadr once after Wuḍū, he will be amongst the Ṣiddīqīn and if he reads it twice he will be amongst the Shuhadā and if he reads it three times, Allāh عَزَّوَجَلَّ will keep him with His prophets عَلَيْهِمُ السَّلَامُ on the Day of Judgement.” (*Kanz-ul-Ummāl*, pp. 132, vol. 9, Ḥadīṣ 26085, *Al-Ḥavī-lil-Fatāwa-lis-Suyūṭī*, pp. 402, 403, vol. 1)

## Eyesight Never Goes Weak

If a person looks up to the sky after Wuḍū and reads Sūra-e-Qadr, لَئِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ his eyesight will never become weak. (*Masāail-ul-Qurān*, pp. 291)

## Four Farāid of Wuḍū

1. Washing the face
2. Washing both arms including the elbows
3. Moistening a quarter of the head
4. Washing both feet including the ankles. (*Fatāwa-e-'Ālamgīrī*, pp. 3, 4, 5, vol. 1, *Baḥār-e-Sharī'at*, pp. 288, vol. 1)

## Definition of 'Washing'

Washing an organ means flowing of at least two drops of water on each part of that organ. If the organ is simply moistened by rubbing a wet hand over it, or if only one drop of water flows over a section of it then it will not be considered washed and the Wuḍū or Ghusl will not be valid in that case. (*Fatāwā Raḍawiyyah (Jad īd)*, pp. 218, vol. 1, *Baḥār-e-Sharī'at*, pp. 288, vol. 1)

## Fourteen Sunan of Wuḍū

Some Sunan and Mustahab acts have already been mentioned under the heading "Method of Wuḍū (Ḥanafī)." Further details are as under.

1. Making intention
2. Reading بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ. If بِسْمِ اللَّهِ is read before making Wuḍū, angels will write good deeds for him as long as one is in the state of Wuḍū. (*Majma'-uz-Zawāid*, pp. 513, vol. 1, *Ḥadīṣ 1112*)
3. Washing both hands up to the wrists three times

4. Using Miswāk three times
5. Rinsing the mouth three times using three handfuls of water
6. Gargling, if not in fasting
7. Sniffing water into the nose three times using three half handfuls of water
8. Doing Khilāl of beard (when not in the state of Iḥrām)
9. Doing Khilāl of the hand fingers
10. Doing Khilāl of foot toes
11. Moistening the whole head only once
12. Moistening the ears
13. Maintaining the order of the Farāiḍ (i.e. washing the face first, then the arms, then wiping the head and then washing the feet)
14. Washing next part before the previously washed one dries. (*Baḥār-e-Sharīʿat*, pp. 293, 294, vol. 1)

## **Twenty-Nine Mustahabbāt of Wuḍū**

1. Facing the Qiblah
2. Making Wuḍū at an elevated place
3. Making Wuḍū sitting
4. Stroking hand on organs while washing them
5. Doing Wuḍū calmly
6. Moistening the organs of Wuḍū prior to washing, especially in winter
7. Avoiding taking assistance in making Wuḍū from anyone without necessity
8. Rinsing the mouth using the right hand



9. Sniffing water into the nose using the right hand
10. Using the left hand to clean the nose
11. Inserting the small finger of the left hand into the nostrils
12. Moistening the back of the neck using the back of the hands
13. Inserting the wet small finger of each hand into each ear whilst wiping the ears
14. Displacing the finger ring if it is loosely fit and it is sure that water has flowed on skin beneath it. If ring is snug fit, it is mandatory to displace the ring so that water may flow beneath it.
15. Doing Wuḍū before the beginning of the time of the Ṣalāh if one is not a Ma'zur-e-Shar'ī [Detailed rulings regarding Ma'zur-e-Shar'ī are presented ahead in this booklet].
16. For a person who performs Wuḍū perfectly i.e. whose no due part remains unwashed, taking special care for washing of inward corners of his eyes towards nose, ankles, heels, soles, thick muscles above heels, the gaps between fingers and elbows is Mustahab. For non-caring people, it is Farḍ to take special care for these parts as it has been observed that such parts often remain dry due to carelessness. Such carelessness is Ḥarām and to take care is Farḍ.
17. Keeping the lotā (ewer) towards left side. In case of using a tub or dish for Wuḍū, keep it towards right side.
18. While washing the face, wide-spreading the water on the forehead such that some additional upper part may get washed
19. Enhancing the brilliance of face and
20. Arms and feet; this means spreading water over a bit more areas around the Farḍ areas, e.g. washing the arms to half length above

the elbow and washing the feet beyond the ankles up to half length of the shin.

21. Using both hands for washing the face
22. Starting from the fingers when washing the hands and feet
23. Wiping away droplets of each organ by hands after washing so that drops of water may not fall upon body or clothes especially when one has to enter a Masjid because dripping of Wuḍū water-drops on to the floor of the Masjid is Makrūh-e-Taḥrīmī
24. Remembrance of the intention for Wuḍū at the time of washing / wiping of organs
25. Reciting Durūd Sharīf and Kalima-e-Shahādat in addition to بِسْمِ اللَّهِ at the beginning
26. Do not unnecessarily mop the washed organs and if mopping is necessary, avoid drying them completely i.e. leave some wetness, because on the Day of Judgement it will be weighed with the pious deeds.
27. Do not jerk hands after Wuḍū to remove droplets of water as it is Satan's fan.
28. Sprinkling water on that part of Shalwār (A type of loose trouser) which is closer to urinary organ.

When sprinkling water on to the Shalwār, it is better to keep the front part of the Shalwār hidden under the kurtā. In fact, keeping this part of the Shalwār concealed during the whole Wuḍū and at all other times using Kameez or a shawl is closer to modesty.

29. Offering two Rak'at Nafl Ṣalāh after Wuḍū if it is not a Makrūh time. These Nawāfil are called Taḥiyya-tul-Wuḍū. (*Bahār-e-Sharī'at*, pp. 293-300, vol. 1)

## **Fifteen Makruḥāt of Wuḍū**

1. Sitting in a vile place for Wuḍū
2. Draining the water used in Wuḍū in a vile place
3. Dripping water droplets from wet Wuḍū organs into ewer etc. (While washing the face, drops of water usually fall into water carried in the hands. This should be avoided.)
4. Spitting saliva, phlegm or rinsing mouth in the direction of Qiblaḥ
5. Using water in excess (Ṣadr-ush-Sharī‘ah Muftī Maulānā Amjad ‘Alī رَحْمَةُ اللهِ عَلَيْهِ says in Bahār-e-Sharī‘at Part two, Page 23, Published in Madīna-tul-Murshid Bareilly Sharīf, “Half a handful of water is sufficient for sniffing into the nose, so taking a complete handful for nose is wastage.”)
6. Using so less quantity of water that Sunnaḥ cannot be followed. (Neither turn the tap on so much that causes wastage of water nor so less that causes difficulty in following Sunnaḥ; instead it should be moderate.)
7. Splashing water on face
8. Blowing onto water while pouring over the face
9. Washing the face with only one hand as this is a custom of Rawāfiḍ and Hindus
10. Wiping the front of the neck
11. Rinsing the mouth or sniffing water into the nose using left hand
12. Cleaning the nose with the right hand
13. Using three sets of unused water to moisten the head three times.
14. Using hot water heated by sun beams

15. Closing the eyes and lips tightly. If these parts remained unwashed due to be kept tightly closed, the Wuḍū would not be complete. To abandon any Sunnah of Wuḍū is Makruḥ and to leave any Makruḥ of Wuḍū is Sunnah. (*Baḥār-e-Sharī'at*, pp. 300-301, vol. 1)

## An Important Ruling about Used Water

If you are without Wuḍū and your hand, fingertip, fingernail, toenail or any other part of your body that must be washed during Wuḍū comes into contact with water covering less than the surface area of 25 square yards or 225 square feet for example, water in a bucket or tub, that water will become Musta'mal (used), and it can no longer be used for Wuḍū or Ghusl, regardless of whether this was done deliberately or unintentionally. Similarly, if Ghusl is due and any unwashed part of the body comes into contact with water, this water cannot be used for Wuḍū or Ghusl. However, it doesn't matter if washed hand or washed part of body comes into contact with the water. (*Baḥār-e-Sharī'at*, pp. 333, vol. 1) (Please study part 2 of Baḥār-e-Sharī'at for more information on Musta'mal water.)

## Attention All Pān (Betel Leaves) Eaters!

A'lā Ḥaḍrat Imām Aḥmad Razā Khān عليه منحة الرحمن says, “Those who are addicted to Pān know from experience that small particles of the Pān get stuck in all parts of the mouth (especially when there are gaps in the teeth) and rinsing the mouth three times or even ten times does not help in cleaning it properly. In fact, even using a toothpick or Miswāk does not help, whereas cleaning the mouth properly has been stressed greatly. It has been mentioned in numerous Aḥādīṣ that when a person stands to offer Ṣalāḥ, an angel places mouth on his mouth and anything he recites comes out of his mouth and enters the mouth of the angel. If, at that time, there are particles of food stuck in his teeth,

the angels feel so severe distress by it that nothing else causes so severe distress to them.

Beloved Rasūl of Allāh ﷺ said, “When you stand at night to offer Ṣalāh, you should clean your teeth with a Miswāk because when you recite the Qurān an angel places his mouth on yours and anything coming out of your mouth enters the mouth of that angel.” (*Shu’bul Īmān*, pp. 381, vol. 2, Ḥadīṣ 2117) There is a report narrated by Ḥaḍrat Sayyidunā Abū Ayyūb Anṣārī رضى الله تعالى عنه in the book *Kabīr* written by Imām Ṭabarānī رحمه الله تعالى that there is nothing more troublesome for both angels than seeing their companion offering Ṣalāh with pieces of food stuck in his teeth. (*Mu’jam Kabīr*, pp. 177, vol. 4, Ḥadīṣ 4061, *Fatāwā-e-Raḍavīyyah*, pp. 624-625, vol. 1)

## A Great Madanī Point of Taṣawwuf (Sufism)

Ḥujja-tul-Islām Imām Muḥammad Ghazālī عليه رضى الله تعالى الوالى says, ‘When you pay your attention towards Ṣalāh after completing your Wuḍū, now imagine: “The parts of my body that people can see are purified but standing in the court of Allāh عز وجل without a purified heart is shameful because Allāh عز وجل sees hearts as well.” He further adds, “One should remember that the sanctity of the heart lies in repentance, abandoning sins and adopting nice ethics. A person who neglects the inner purity and pays attention to the outer purity only is like a person who invites a king to his house for a feast and in order to please the king he cleans, polishes and colours the outside of his house but neglects the interior. How will the king feel when he enters his house and sees filth everywhere? Will he be happy or displeased? Every wise person may understand how the king would react.” (*Iḥyā-ul-‘Ulūm*, pp. 185, vol. 1)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Five Rulings Regarding Bleeding from Wound

1. Blood, pus or yellowish fluid came out, flowed and it could reach to a part of the body that is Farḍ to be washed in Wuḍū or Ghusl, Wuḍū will become invalid. (*Bahār-e-Sharī'at*, pp. 304, vol. 1)
2. If the blood just emerged on the surface and did not flow, for example when the skin is cut slightly with the point of a sewing pin, knife or while using a toothpick or Miswāk to clean your teeth or while biting an apple causing impression of blood on apple or if traces of blood seen on finger after inserting it into nose but not capable of flowing, Wuḍū will not be affected. (*ibid*)
3. If it flows but not onto the surface of skin that must be washed in Wuḍū or Ghusl (e.g. you have a spot in your eye that bursts but the fluid remains within the eyelids or you feel bleeding inside your ear canal but the blood stays inside), Wuḍū will not be affected. (*ibid*, pp. 27)
4. Even if the wound is quite large and the fluid is visible, Wuḍū will not become null (invalid) unless the fluid (pus/blood) flows from the wound. (*ibid*)
5. If one kept on cleaning the emerging blood from the wound and did not let it flow, then ponder whether the cleaned quantity was capable of flowing or not. If yes, Wuḍū will become invalid and otherwise, not. (*ibid*)

## Do Injections Nullify Wuḍū?

1. In case of inter muscular injection, Wuḍū will become invalid provided blood comes out in such an amount that could flow.
2. However, in case of Intravenous (IV) injection, blood is first drawn into the needle and its quantity is enough to make it capable of flow, hence it would nullify the Wuḍū.

3. Similarly, when liquid glucose is injected into veins via a drip, the Wuḍū will no longer remain valid because in such cases blood rises into the tube in the amount that could flow. If somehow, blood does not enter the tube, Wuḍū will not be affected.
4. Getting blood out of body through a syringe for a blood test will also nullify the Wuḍū. This blood is as impure as urine. Therefore, do not offer Ṣalāh with a bottle of blood in pocket.

### **Tears of an Ailing Eye**

1. Tears that flow out due to an infection or illness of the eyes are impure and would also nullify Wuḍū. (*Baḥār-e-Sharī'at*, pp. 310, vol. 1) Unfortunately, many people are unaware of this ruling and they mop away such tears like ordinary tears with their sleeves or clothes thus making their clothes impure.
2. The fluid discharged from the eye of a blind man due to disease is impure and nullifies Wuḍū. (*Baḥār-e-Sharī'at*, pp. 306, vol. 1)

### **Pure and Impure Fluid**

3. Any fluid that is discharged from the human body but could not nullify Wuḍū is not impure. Examples are blood or pus that cannot flow, or vomit that is less than a mouthful. (*Baḥār-e-Sharī'at*, pp. 309, vol. 1)

### **Blisters and Pimples**

1. If a blister is burst by rubbing and its fluid flowed, Wuḍū would become invalid; otherwise not. (*ibid*, pp. 305)
2. If the pimple has completely healed; just its dead skin has remained with an opening on the top and space inside, if water fills inside the skin that is pressed to take the water out; neither Wuḍū will

become invalid nor that water is impure. However, if some wetness of blood etc. was present inside it, Wuḍū will become invalid and that ejected water is also impure. (*Fatāwā Raḍawīyyah (Jad īd)*, pp. 355-356, vol. 1)

3. If there is no flowing fluid in pimple or if itching does not cause fluid-flowing; there is just stickiness, no matter how many times clothes touch it, they will remain pure. (*Bahār-e-Sharī'at*, pp. 310, vol. 1)
4. While cleaning the nose, if dried up blood came out, it would not affect the Wuḍū; however, repeating the Wuḍū is preferred. (*Fatāwā Raḍawīyyah (Jad īd)*, pp. 281, vol. 1)

## When does Vomiting Nullify One's Wuḍū?

Vomiting food or water that is a mouthful invalidates Wuḍū. It is considered a mouthful when it cannot be prevented easily. This vomit is as impure as urine, so it is vital to protect the clothes and body from being stained by it. (*Bahār-e-Sharī'at*, pp. 306, 390 etc, vol. 1)

## Rulings about Laughing

1. If an adult laughed in a Ṣalāh, consisting of Rukū' and Sujūd, so loudly that people in vicinity heard his laughing, his Wuḍū and Ṣalāh, both became invalid. If he laughed loudly such that only he listened to it, his Ṣalāh will become null (invalid) but there will be no effect on his Wuḍū. Smiling (without creating a sound) will not nullify Wuḍū and Ṣalāh. (*Marāqil Falāh*, pp. 91)
2. If one laughs loudly in a funeral prayer, his Ṣalāh will become invalid but there will be no effect on his Wuḍū. (*ibid*, pp. 92)
3. Although laughing when not offering Ṣalāh does not invalidate Wuḍū, renewal of Wuḍū is Mustahab. (*Marāqil Falāh*, pp. 84)



Our Holy Prophet ﷺ never laughed loudly so we should attempt to revive this Sunnah and avoid laughing loudly. Our beloved and blessed Prophet ﷺ has said: “Smiling is from Allāh عزَّوجلَّ and laughing is from Satan.” (*Al-Mu’jam-uṣ-Ṣaghīr*, pp. 104, vol. 2)

## Does Looking at a Person’s Sitr Nullify Wuḍū?

Many amongst the public believe that unveiling one’s own knees or Sitr (private part of body below navel up to knees) or looking at one’s own or someone else’s knees or Sitr nullifies Wuḍū; this is a wrong concept. However, to keep the Sitr covered is one of the manners of Wuḍū; in fact the Sitr should be covered immediately after Istinjā (excretion washing). To unveil the Sitr unnecessarily is prohibited and to unveil it before others is Ḥarām. (*Baḥār-e-Sharī’at*, pp. 309, vol. 1)

## The Wuḍū Done during Ghusl is Sufficient

Once Wuḍū is done during Ghusl (ritual bath), it does not need to be repeated again. Even if one does not perform Wuḍū during Ghusl, he will be considered to have performed it because the organs of Wuḍū get washed during Ghusl. Changing clothes does not affect Wuḍū.

## Blood in Saliva

1. If there is bleeding in the mouth and the blood dominates the saliva, it will invalidate the Wuḍū; otherwise not. The blood will be considered dominant if the saliva is reddish and this saliva will be impure. If the saliva is yellowish in colour, saliva will be considered dominant over blood and therefore the Wuḍū will not become invalid and this saliva will not be considered impure. (*Baḥār-e-Sharī’at*, pp. 305, vol. 1)
2. In case of blood being dominant over saliva, taking water from a cup or container by touching mouth will render the container and

all its contents impure. Hence, in such a case, it is advisable to take water in hand from the cup for rinsing of mouth. Also take care against sprinkling of this impure water on clothes.

## Urine and Vomit of an Infant

1. The urine of an infant, even a one day old, is as impure as of anybody else. (*Baḥār-e-Sharī'at*, pp. 390, vol. 1)
2. If an infant vomits a mouthful of milk, it is as impure as urine, but if the milk has not reached the stomach and has reversed from the chest, it will not be impure. (*Baḥār-e-Sharī'at*, pp. 310, vol. 1)

## Five Rulings about Uncertainty in Wuḍū

1. If you are dubious as to whether or not you have washed a particular organ in Wuḍū and if this is the first such incident in your life, wash that organ and if you have had the same doubt occasionally, ignore it. If you have similar doubt after Wuḍū, ignore it. (*Baḥār-e-Sharī'at*, pp. 310, vol. 1)
2. If you had Wuḍū but later had doubt whether or not it has become invalid, you are in the state of Wuḍū, because doubt does not affect the Wuḍū. (*ibid*, pp. 311)
3. Repeating Wuḍū in case of Waswasah (satanic whisperings) is not a caution; instead it is obedience to Satan. (*ibid*)
4. Wuḍū will remain valid until you are so sure that you can swear that your Wuḍū has nullified.
5. If you know that any organ has been left unwashed during Wuḍū, but cannot recall which one is that, wash your left foot. (*Dur-re-Mukhtār*, pp. 310, vol. 1)

## If Dog Touches the Body!

Clothes do not become impure if they come into contact with the body of a dog, even if it is wet. However, the saliva of dog is impure. (*Baḥār-e-Sharī'at*, pp. 395, vol. 1)

## When and When not Sleeping would Nullify Wuḍū

There are two coincident conditions for the invalidation of Wuḍū due to sleep:

1. Both buttocks not being seated firmly
2. Sleeping in a manner that does not prevent deep sleep

If both above conditions co-exist, sleeping would nullify the Wuḍū

Following are ten positions of sleeping that do not affect Wuḍū

1. Sitting with both buttocks seated on ground and both legs stretched out in one direction. (e.g. sitting on a chair, in a bus/train seat)
2. Sitting with both buttocks on the ground and both shins encircled by hands; regardless of whether hands are on ground or head is rested onto the knees
3. Sitting cross-legged, whether on ground or a bed etc.
4. Sitting with folded legs and straight (as in Qa'daḥ)
5. Sitting on a saddled horse or mule
6. Sitting on the bare back of horse or mule provided it is walking uphill or on plain path
7. Sleeping against a pillow with the buttocks firmly resting on the ground, even if he falls down on the removal of pillow
8. Standing

9. In Rukū' position
10. In the position defined for Sajdah of men according to Sunnah i.e. belly and thighs separated, arms and sides separated

Sleeping in above positions will not nullify Wuḍū. Even if one is in Ṣalāh, the Ṣalāh will not be nullified either, even if one sleeps deliberately. However, the part of Ṣalāh that is spent asleep must be repeated. If any act is offered partly awake and partly asleep, the part offered awake does not need to be repeated but the part offered asleep must be repeated.

Following are ten positions of sleeping that nullify Wuḍū:

1. In a half sitting position (with the buttocks not touching the ground)
2. Sleeping on one's back
3. Sleeping on one's belly
4. Sleeping on one's side
5. Sleeping with one elbow raised
6. Sitting down leaning to one side with one or both buttocks lifted off the ground
7. Sitting on the bare back of an animal walking downwards
8. Sleeping in the position of Tashahhud with the stomach pressed against the thighs and both buttocks not pressed firmly
9. Sitting with legs folded and head resting on thighs or shins
10. In the position of Sajdah if it is done according to the female method (stomach pressed against the thighs, arms against sides, forearms on the ground)

Sleeping in any of these positions will nullify the Wuḍū regardless of whether or not a person is in Ṣalāh. However, deliberately sleeping in any of the mentioned postures will nullify the Ṣalāh too. If it is unintentional, only the Wuḍū will break and not the Ṣalāh. After completing Wuḍū, one can resume the Ṣalāh from where he left off (under certain conditions) but if he is unaware of the conditions he should start from the beginning. (*Fatāwā Raḍāwiyyah (Jad īd)*, pp. 365 to 367, vol. 1)

## **The Wuḍū Spots in Masājid**

Cleaning the teeth with a Miswāk sometimes results in bleeding that dominates the spit making it impure. Unfortunately, as the Wuḍū spots in the Masājid are usually shallow, clothes and body are splashed with drops of impure spit when rinsing mouth. This is even worse in household washbasins as their hard surfaces cause more splashing.

## **Have a Wuḍū Spot Constructed in Your Home**

People nowadays tend to do Wuḍū in washbasins at home whilst standing, which is contrary to Mustahab. Regretfully, people spend huge amounts of money on the construction of huge luxurious palaces but do not consider making their own little Wuḍū spot in the house. I plead to all Islamic brothers who are enthusiastic about following the Sunnah; if possible, do get a Wuḍū spot made with at least one tap in your home. Make sure the water does not splash everywhere when it falls, in fact have a drain constructed to prevent impure spit from splashing on the clothes and body. A sketch of Wuḍū spot has been added at the end of this booklet and can be used as a guideline for anyone wishing to get Wuḍū spot constructed. Drops of water usually splash around the ankles whilst washing excretory organs in the toilet; therefore, one should wash the ankles afterwards as a caution.

## Construction Plan for Wuḍū Spot

A household Wuḍū spot should cover an area of 40 square inches and be raised 16 inches off the ground with a 9-inch high seat (10.5 inches wide). The distance between the seat and the wall ahead should be 26 inches. The drain should not be wider than 3.5 inches. There should be a sloped surface at the front of the platform but this slope should not cause the drain to be wider than 3.5 inches. Leave slightly more space than the length of your feet for standing (approximately 11.5 inch). Cut another slope 4.5 inches wide in the centre of the foot-rests, but remember, this slope should not allow the drain to become wider than 3.5 inches. The slope should be smooth all the way down without any bumpy surface. The tap should be fitted at a height of 32 inches from the drain and it should be a mixture tap. The water will drop onto the deeper slope in the centre and will therefore make it easier for you to protect your clothes and body from being stained by blood or any other impurities, **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ**. With slight changes, these guidelines can also be used for Wuḍū spots in Masājīd.

## Ten Madanī Flowers of a Wuḍū Spot

1. If possible, use the plan at the back of this booklet to get Wuḍū spot constructed in your home.
2. Ignore mason's arguments and ensure slope of 2 inches in upper floor (where feet are placed) in your domestic Wuḍū spot as per given sketch.
3. If more than one tap are to be installed, there should be a gap of 25 inches between the taps.
4. Get a plastic nipple installed at the nozzle of the tap as per requirement.

5. If the water header is installed outside the wall (i.e. not concealed), the seat should be made one or two inches additional farther.
6. It is better to construct the Wuḍū spot temporarily at first. Test its perfection by performing Wuḍū and then get the finishing works done.
7. If tiles are to be installed at Wuḍū spot / bathrooms, always use Slip Resistant Tiles to minimize fall hazard.
8. It is even better to install four-section tiles to eliminate fall hazard.
9. If above type of tiles are not available, end of foot area and its adjacent slope, at least 2 inch of both, should be made rounded using rough stone so that foot may be cleaned by rubbing on it.
10. When making a drain in your kitchen, bathroom, toilet, on the roof, Wuḍū spot in the Masjid or anywhere else where water may accumulate, increase the slope 1.5 times of what suggested by the mason (e.g. he says 2 inch, you order 3 inch). Mason will do say, “Don’t worry, not a single drop will stay.” If you got trapped in his plan, it may result in improper slope. If you would not rely upon him, إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ you will see the benefit as it has been observed mostly that water accumulates on several spots of flooring.

## **Six Rulings for those who cannot retain their Wuḍū**

1. Wuḍū is nullified by the passing of urine (even a drop), breaking wind, seepage from injury, flowing of tears from an ailing eye, flowing of water from the navel, ears, or breasts, the passing of fluid from a pimple and diarrhoea. If someone is suffering continuously from any of these ailments and he could not be able to offer Ṣalāh with Wuḍū during complete span from starting to ending of a Ṣalāh timing, he is a Shar’ī Ma’zur (lawfully exempted).

He may offer as many Ṣalāh as he likes with one Wuḍū during that span; his Wuḍū will not become invalid by that ailment. (*Bahār-e-Sharī'at*, pp. 385, vol. 1, *Dur-re-Mukhtār*, *Rad-dul-Muhtār*, pp. 553, vol. 1)

2. The Wuḍū of a Ma'zur becomes invalid as soon as the time of Farḍ Ṣalāh ends. This ruling is applied when cause of exemption is found during Wuḍū or after Wuḍū. If this is not so and there is no other cause nullifying Wuḍū, then Wuḍū will not become invalid even after elapsing of time. (*Bahār-e-Sharī'at*, pp. 386, vol. 1, *Dur-re-Mukhtār*, *Rad-dul-Muhtār*, pp. 555, vol. 1) After elapsing of time of a Farḍ Ṣalāh, Wuḍū of Ma'zur becomes invalid. For example, if someone does Wuḍū for Aṣr it will become invalid as soon as the sun sets and Wuḍū done after sunrise would become invalid as soon as the time of Zuḥar Ṣalāh ends as till then, time of any Farḍ Ṣalāh had not elapsed.
3. Once 'Uẓr has been established, that will remain valid as long as the cause is found at least once in the total span of the Ṣalāh. For instance, if someone experiences a constant discharge of urine droplets in full span and he does not get opportunity to make Wuḍū and offer Farḍ Ṣalāh, he is a Ma'zur. Now in second span, he gets the opportunity to make Wuḍū and offer prayer but still droplet leaks once or more in this second span, he is still Ma'zur. However, if a Ṣalāh span pasts such that not a single droplet leaks, he would not remain Ma'zur. Whenever that previous condition repeats i.e. ailment persisted within the whole span, he will again become Shar'ī Ma'zur. (*Bahār-e-Sharī'at*, pp. 385, vol. 1)
4. Although the Wuḍū of a Ma'zur person is not nullified by the reason which has made him Ma'zur, yet if any other Wuḍū-nullifying cause exists, Wuḍū would become invalid. For instance, someone with the 'Uẓr of breaking wind will lose his Wuḍū due to passing



of urine droplet. If ‘Uẓr is due to urine droplets, Wuḍū will be lost on breaking of wind. (*ibid*, pp. 586)

5. If a Ma’zur performs Wuḍū due to Ḥadaṣ (any act that nullifies Wuḍū) and during Wuḍū the reason of his ‘Uẓr is not existing but after Wuḍū that reason was found, Wuḍū will be lost (this ruling will apply when Ma’zur performs Wuḍū due to reason other than causing him Ma’zur. If he is performing Wuḍū due to his ‘Uẓr, the Wuḍū will not be lost if that ‘Uẓr occurs after Wuḍū). For instance, someone was Ma’zur due to loss of control on urine. He faced breaking of wind and thus performed Wuḍū. During Wuḍū urine stopped but after Wuḍū, some urine drops trickled away, Wuḍū will be lost. However if this trickling takes place during Wuḍū, the Wuḍū will remain valid. (*Baḥār-e-Sharī’at*, pp. 387, vol. 1, *Dur-re-Mukhtār*, *Rad-dul-Muhtār*, pp. 557, vol. 1)
6. If the ‘Uẓr is such that it causes impurity of his clothes, then in case the stain caused impurity of cloth area larger than the area of a dirham (an old currency used symbolically for sizing) and he has opportunity to offer Ṣalāh after purifying the clothes, then it is Farḍ for him to first purify the clothes and then say Ṣalāh. And if he knows that while offering Ṣalāh, the clothes will become impure to same extent, then purification is not binding and he may offer prayers with same clothes. Even if his prayer mat becomes impure, his Ṣalāh will be valid. (*Baḥār-e-Sharī’at*, pp. 387, vol. 1) (For detailed rulings regarding the Wuḍū of a Ma’zur refer to Baḥār-e-Sharī’at, Part 2)

## Seven Miscellaneous Rulings

1. The passing of urine, stool, Wadī, Maẓī, semen, worm or pebble from front or rear excretory organs of a man or woman will nullify Wuḍū. (*Fatāwa-e-‘Ālamgīrī*, pp. 9, vol. 1)

2. The passing of even a minor amount of air from the rear will nullify Wuḍū. The passing of air from the front of a man or woman will not nullify Wuḍū. (*ibid*) (*Baḥār-e-Sharī'at*, pp. 304, vol. 1)
3. Unconsciousness nullifies Wuḍū. (*Fatāwa-e-'Ālamgīrī*, pp. 12, vol. 1)
4. Some people say that pronouncing the name of pig nullifies Wuḍū. This is false.
5. If one's Wuḍū breaks due to some reason (e.g. breaking of wind) whilst he is performing it, he has to re-start Wuḍū, the organs washed earlier will be considered unwashed. (*Fatāwā Raḍawiyyah (Jadīd)*, pp. 255, vol. 1)
6. To touch the Holy Qurān, or any Qurānic verse or its translation in any language without Wuḍū is Ḥarām. (*Baḥār-e-Sharī'at*, pp. 326, 327 etc, vol. 1)
7. There is no harm in reciting the Qurān seeing its script without touching it or by heart without Wuḍū.

Yā Rab ﷺ of Muṣṭafā ﷺ bestow us with the ability to perform Shar'ī Wuḍū without wastage and to remain in a state of Wuḍū at all times.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ  
 صَلُّوْا عَلٰى الْحَبِيْب  
 صَلَّيْ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

## Wasteful Use of Water in Wuḍū

Nowadays, many people open the taps too much when doing Wuḍū wasting a great deal of water. Even worse, some people open the tap in advance as soon as they reach the Wuḍū spot and then start rolling their sleeves up thereby causing wastage of water. The majority of people leave

the tap on whilst doing Mash of the head. We must all fear Allāh عَزَّوَجَلَّ and avoid such wastage because the accountability of each drop and even minute acts will be held on the Day of Judgement. Here are four Aḥādīṣ warning against wastage. Read them and tremble with Allāh's fear:

## 1. Wastage at Canal

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by Ḥaḍrat Sayyidunā Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ who was performing Wuḍū. Beloved and blessed Rasūl of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, "Why is this wastage (of water)?" Ḥaḍrat Sayyidunā Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ replied, "Is wastage of water accountable in Wuḍū?" He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "Yes, even if you are at a water course." (*Sunan Ibn Mājah*, pp. 254, vol. 1, Ḥaḍīṣ 425)

## Fatwā of A'lā Ḥaḍrat

A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ comments on this Ḥaḍīṣ saying, "This Ḥaḍīṣ proves wastage of water even at a canal and wastage is disliked by Shari'ah. The verse

إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

‘Verily, He does not like those who are spendthrift.’

(Part 8, Al-An'ām, Verse. 141) (*Kanzul Īmān [Translation of Quran]*)

has addressed wastage in absolute sense, hence this wastage (in Wuḍū) will be condemned and prohibited. Assertion for negation of wastage in Wuḍū is present in Ḥaḍīṣ Sharīf and negation actually desires Taḥrīm (prohibition) [i.e. commandment for prohibition of wastage in Wuḍū exists and this prohibition demands to declare it Ḥarām]. (*Fatāwā Raḍawiyyah (Jad īd)*, pp. 731, vol. 1)

## Muftī Aḥmad Yār Khān's Commentary

The renowned Mufasssir Ḥaḍrat Muftī Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ explains verse 141 of Sūrah Al-An'ām mentioned by A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in his Fatwā by saying, “Spending on prohibited things is a wastage, donating one's everything thereby causing poverty to his own family is also wastage, spending more than required is a wastage; that is why washing the organs of Wuḍū four times (without a Shar'ī reason) is considered a wastage.” (*Nūr-ul-'Irfān*, p. 232)

## 2. Don't Waste Water

Ḥaḍrat Sayyidunā 'Abdullah bin 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrates that the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw a person performing Wuḍū and said, “Do not waste, do not waste.” (*Sunan Ibn Mājah*, pp. 254, vol. 1, Ḥadīṣ 424)

## 3. Wasteful Usage is a Satanic Act

Ḥaḍrat Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ quotes a Ḥadīṣ, “There is no good in using large amount of water in Wuḍū, this act is induced by Satan.” (*Kanz-ul-'Ummāl*, pp. 144, vol. 9, Ḥadīṣ 26255)

## 4. Asking for a White Palace in Heaven?

Ḥaḍrat Sayyidunā 'Abdullah bin Mughaffal رَضِيَ اللهُ تَعَالَى عَنْهُ heard his son saying the following words in his supplication, “Yā Allāh عَزَّوَجَلَّ I beg you for the white palace on the right side of Heaven.” He رَضِيَ اللهُ تَعَالَى عَنْهُ said, “Son! Beg paradise from Allāh عَزَّوَجَلَّ and ask His blessing to refrain from Hell. I have heard Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying that there will be people in this Ummaḥ who will exceed limits in Wuḍū and Du'ā.” (*Sunan Abū Dāwūd*, pp. 68, vol. 1, Ḥadīṣ 96)

Dear Islamic brothers! The renowned Mufasssir Ḥaḍrat Muftī Aḥmad Yār Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ comments on this Ḥadīṣ by saying, “Exceeding

limits in Du'ā refers to mentioning useless specifications like that his son did. It is better to ask for Firdaus (the greatest Heaven); as this specification is typical and not personal. Exceeding limits in Wuḍū might be in two ways: exceeding the numbers (in place of three) and exceeding the organ coverage e.g. washing the feet up to the knees, washing the arms up to the armpits, both these are prohibited.” (*Mirāt-ul Manājīh*, pp. 293, vol. 1)

## Wrongdoing / Offence

A Bedouin asked the beloved Rasūl of Allah ﷺ how to perform Wuḍū. Makkī Madanī Muṣṭafā ﷺ demonstrated by performing Wuḍū and washed each organ three times. Then, he ﷺ said, “This is how Wuḍū is performed, anyone who increases or decreases in this has done evil and offence.” (*Sunan Nasāī*, pp. 31, Ḥadīṣ 140)

## Learn Wuḍū in a Practical Way

Dear Islamic brothers! From this blessed Ḥadīṣ, we came to know that practical demonstration of Wuḍū is proven from Sunnah. Following this Sunnah, Muballighīn may demonstrate the method of Wuḍū to Islamic brothers washing each required organ three times without wasting water. Take strict care that no organ is washed four times. Then anyone from the learners, on his own accord, may get his Wuḍū checked by demonstrating to the Muballigh so that mistakes may be eliminated. This Madanī exercise may be accomplished in a better way in the company of devotees of the Exalted Prophet while travelling with Sunnah-inspiring Madanī Qāfilāhs of Dawat-e-Islami. You must learn correct method of Wuḍū. It is very difficult to comprehend the correct method of Wuḍū by merely reading it quite a few times; you will have to practice it again and again.

## Wasteful Use of Water in Masājīd and Madāris

The water available at Wuḍū spots in Masājīd and Madāris is classed as Waqf; rulings are different for this water and that for our domestic water. Those who splash water badly at Wuḍū spots of Masājīd or wash their organs more than three times purposelessly during Wuḍū due to ignorance or carelessness must ponder following blessed Fatwa, tremble with the fear of Allāh ﷻ and repent of doing so in the future. A’lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ says, “To use more than required amount of Waqf water in Wuḍū is Ḥarām unanimously, as permission has not been granted for spending it more than required and water in Islamic Madāris is of the same kind which is reserved for those who perform Shar’ī Wuḍū.” (*Fatāwā Raḍāwiyyah (Jadīd)*, pp. 658, vol. 1)

Dear Islamic brothers! One who does not prevent himself from wasting water should use his own water e.g. he may perform Wuḍū by his domestic water. Allāh ﷻ forbid, it doesn’t mean that there is no binding on wasting one’s own water. Rather one must learn Shar’ī Wuḍū by exercising intensively at home so that he may not commit a Ḥarām by wasting water at Masjid.

## Seven Guidelines by A’lā Ḥaḍrat to

### Avoid Wasteful Use of Water

1. Some people overfill the handfuls. The overflowed amount goes waste. Care must be taken in this regard.
2. The handful does not always have to be filled to the top with water; one must think as to for what purpose he is taking the water. For instance, only half a handful of water is needed for sniffing into the nose, then what is the purpose of taking full handful; a full handful is not needed even for rinsing the mouth.

3. Nozzle of ewer should be moderate in size i.e. neither so narrow to ooze water late nor so wide to splash water more than requirement. To know its difference, if Wuḍū is made using a bowl, excessive water will be consumed. Similarly wide tap will cause excessive consumption. If ewer has wide nozzle, take care and do not pass full jet, instead set thin stream. (Similar precautions should be adopted while opening the taps).
4. Moisten the organs by wet hand before washing, as then, water flows swiftly and small (quantity of water) does the function of large. In winter season specially, this act is more desirable as it has been observed that the flowing water leaves some spaces dry due to skin dryness.
5. If there are hairs on wrists, these should be trimmed away as they need more water. Shaving these render them harder; hence trimming via a machine is better as it removes properly and the best and Aḥsan (preferred) one is Nūrah (a type of hair removing powder) as its application in such organs is proven from Sunnah. Umm-ul-Muminin Ḥaḍrat Sayyidatunā Umm-e-Salamah رَضِيَ اللهُ تَعَالَى عَنْهَا says, “Whenever Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used Nūrah, He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would apply it to his blessed Sitr with his own blessed hands and it was applied to other parts of the blessed body by the chaste wives رَضِيَ اللهُ تَعَالَى عَنْهُنَّ.” (*Sunan Ibn Mājah*, pp. 226, vol. 4, Ḥaḍīṣ 375) If one does not do so, moisten such hairs before washing so that they get flattened. If water flowed in the roots of erected hair and didn’t flow over the hair tip, Wuḍū will not be valid.
6. While using a ewer for Wuḍū, the stream of water should be moved from the nails towards the elbows / ankles constantly so that all parts are washed only once in one go, otherwise the slow movement of the organ will result in water being poured on the same spot several times (which will result in a sort of wastage).

7. Some people pour water from the nails towards the elbows (or toes to the ankles) and then keep flowing the water as they bring it back to the nails to start a second wash and then bring it back (with the water still flowing) for a third wash whereas in fact this results in washing the organ five times instead of three. Instead of this, the jet of water should be stopped when it reaches the elbows or ankles, it should be resumed from nails again. Washing from nails towards elbows/ ankles is Sunnaḥ and not the reverse one (To wash from elbows/ankles towards nails is not Sunnaḥ).

A comprehensive saying is that one should be moderate. Imām Shāfi'ī رحمه الله تعالى عليه has very rightly said, “With moderation, a little is sufficient but without moderation, even ample amount of water does not suffice.” (*Fatāwā Raḍawīyyah (Jad īd)*, pp. 765-770, vol. 1)

## Fourteen Madanī Pearls to Avoid the

### Wasteful Use of Water

1. Ask repentance (towards Allāḥ عَزَّوَجَلَّ) for unlawful wastage done in the past and make every possible effort to avoid it in the future.
2. Think and plan well for arrangements that may lead to performing of Wuḍū and Ghusl according to Sunnaḥ with minimum consumption of water. Make yourself fear the fact that the accountability of each drop and even a tiny particle will be held on the Day of Judgement.
3. While doing Wuḍū, turn the tap on carefully. During Wuḍū, keep one hand on the tap as long as possible and keep turning the tap off when water is not needed.
4. Less water is consumed in doing Wuḍū with ewer as compared to tap. Perform Wuḍū by using loṭā if possible. If one cannot avoid



use of tap, he can wash easily-washable organs with ewer, if possible. Using tap for Wuḍū is permissible; however, one should take measures to get rid of wastage.

5. Make the habit of turning the tap off perfectly so that not a single drop of water leaks during Miswāk, mouth wash, gargling, nose wash, Khilāl of beard and fingers of hand / foot and Mash (moistening).
6. During winters specially, avoid draining cold water present in pipe line for receiving hot water while performing Wuḍū/Ghusl or washing clothes/utensils. Cold water may be collected in some tub.
7. While making foam from soap for washing of hands / face, make careful use of water. For example, for washing of hands, a few drops of water may be taken in handful for making foam of soap. Opening of tap with soap in hand may cause wastage of water.
8. After use, soap should be placed in a soap holder that contains no water. Deliberately placing of soap in water will cause wastage of soap by softening. Don't place/leave soap on surface of wash basin as, otherwise, soap will be dissolved and wasted due to presence of water over there.
9. Do not put to waste water left in glass after drinking or left in a jug after dining. Instead pour it back into cooler etc.
10. It has become a norm nowadays to spoil a lot of water during washing of fruits, clothes, utensils, floors or even a tea cup or tea spoon. This is very sorrowful situation.
11. In most of the homes, lights and fans remain 'On' uselessly throughout day and night. Make a habit to turn lights and fans 'Off' as soon as requirement is over. All of us should fear from accountability in Hereafter and should refrain from wastage.

12. Use a ewer in latrine as using a shower for purification consumes plentiful water and also contaminates the feet. Everybody should sprinkle some water on edges of W.C. after passing urine and also pour some water into the hole of W.C. from some height (protecting clothes from splashing of dirty water). إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ fouling smell and growth of germs will reduce. Using a flush tank for this purpose consumes plentiful water.
13. If a tap drips, take immediate actions to rectify the fault; otherwise wastage of water will continue. Sometimes taps of Masājīd / Madāris are found dripping continuously and no body bothers. The managing committee should take remedial actions promptly as per their responsibility for the sake of betterment in the Hereafter.
14. Be extra careful to make full use of each food grain and each drop during eating, taking tea or beverages, cutting fruits etc. Special care should be taken not to waste a single drop or piece when eating, drinking, slicing fruits etc. and to use every single bit.

Yā Rab عَزَّوَجَلَّ of Muṣṭafā صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Enable us to keep Wuḍū all the time by performing Shar'ī Wuḍū avoiding wastage.

صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## The Birth of a Son after 6 Daughters

This is the statement of an Islamic brother of Markaz-ul-Auliya (Lahore) in his own words with slight changes:

Probably, in 2003, an Islamic brother invited me to attend the 3-day Sunnah-inspiring international Ijtimā' (Ṣaḥrā-e-Madīna, Madīna-tul-Auliya, Multan) of Dawat-e-Islami, the world-wide non-political movement for the propagation of the Quran and Sunnah. I told him that I was the father of six girls and that my wife was expecting another child, so I asked him to make Du'a for a boy this time. Adopting an extraordinary manner of individual effort, the Islamic brother said, “سُبْحَنَ اللَّهِ عَزَّوَجَلَّ! Then you definitely need to attend the 3-day Sunnah-inspiring Ijtimā'. Attend the largest Ijtimā' of Prophet's devotees after Hajj and say Du'a, innumerable pious Islamic brothers attend the Ijtimā', your Du'a might be answered due to the blessing of their presence.” His words penetrated my heart and I decided to attend the Sunnah-inspiring Ijtimā'. Words cannot express the faith-strengthening atmosphere I felt there; I felt such spiritual peace for the first time in my life.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, a few days later, Allah عَزَّوَجَلَّ gifted me with a Madanī boy, as beautiful as the moon. My family-members were also overjoyed.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I joined the Madanī movement of Dawat-e-Islami. Allah عَزَّوَجَلَّ granted me another Madanī boy as well.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ at this moment, I am rendering my services as the responsible for Madanī Qāfilaḥ in Dawat-e-Islami.

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِیْبِ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Wuḍū and Science

Read this booklet completely.

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ You will get amazing treasure of knowledge about Wuḍū.

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The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has narrated, “Those loving each other for the sake of Allāh عَزَّوَجَلَّ when meet and shake hands and recite Durūd Sharīf upon the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, their preceding and succeeding sins are forgiven before they go apart.”

(Musnad Abī Ya’lā, pp. 95, vol. 3, Ḥadīṣ 2951)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

### Embracing Islam by Virtue of Wuḍū

A person states that he offered Islam to a university student in Belgium. The student asked him scientific benefits of Wuḍū. He could not answer. He carried him to a religious scholar but he also had no knowledge about it. Another person possessing scientific information told him several benefits of Wuḍū but he also could not tell benefit of Mashḥ (moistening) of neck. That student went back. After sometime he came and informed that his professor informed during the lecture, “If a few drops of water are sprinkled on neck and its surroundings, protection

is obtained against the diseases of vertebral column and spinal cord.” Hearing that he said, “I grasped the blessing hidden in moistening of neck, hence I want to embrace Islam” and he became Muslim.

## **Seminar in Western Germany**

The problem of depression is growing in the western countries, brain failures are being reported and more mental asylums are being established. Long queues of psychiatric patients may be seen before Psychiatrists. A Pakistani physiotherapist who holds a diploma from Western Germany states that a seminar on the topic “What cures other than medicines are possible for depression” was held in Western Germany. One of the doctors revealed an amazing discovery in his speech by saying, “I get washed the face of patients of depression five times per day and after few days their disease reduced. Then I get washed face, hands and feet of a similar group of patients five times a day and they healed up to a great extent.” The same doctor accepts in the end of his speech that the problem of depression is short in Muslims as they wash face, hands and feet (i.e. during Wuḍū) several times daily.

## **Wuḍū and High Blood Pressure**

A heart specialist assures that if a patient of hypertension is asked to perform Wuḍū and then his blood pressure is checked, his B.P. will be definitely lower. A Muslim Psychiatrist states, “The best cure for psychiatric patients lies in Wuḍū.” The western experts get washed body parts of psychiatric patients several times like Wuḍū.

## **Wuḍū and Paralysis**

Even the order of washing organs during Wuḍū is beneficial. Washing of hands in the first step motivates the nervous system of the body and

then slowly effects transmit towards veins of face and brain. The order of washing hands, then mouth-wash, then nose-wash and then washing of remaining organs reduces probability of paralysis. If face washing and Mash are done first, the body may suffer several diseases.

## The One Who Values Miswāk

Dear Islamic brothers! There are many Sunan in Wuḍū and each Sunnah is a source of blessings. As an example consider Miswāk. Even children know that use of Miswāk in Wuḍū is Sunnah and see what a lot of benefits are associated with this Sunnah! A businessman says, “I met a newly Muslim in Switzerland and I gifted him a Miswāk. He became happy. He kissed the Miswāk and then touched it with his eyes. Tears welled up from his eyes. He took a handkerchief out of his pocket, unfolded it, and took out a tiny Miswāk, which was approximately two inches in length. He said that when he had embraced Islam, he was given that as a gift; he was using it with great care and then it was nearly finished making him anxious.

Allāh ﷺ had blessed him to have a gift of Miswāk from him. Then he added that he had a persisting infection in his teeth and gums. The dentists had no cure for it. He started to use the Miswāk and after a few days, he felt better. He went to see the doctor who was very surprised to see that he was cured. The doctor said that he could not be cured in such a short period of time with the medicine he had prescribed. Just recall carefully what he had used. He pondered and recalled that he had become a Muslim and had recently started to use the Miswāk. Due to use of the Miswāk, he was blessed and healed. When he showed the Miswāk to the doctor, he was stunned.”

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## To Strengthen Memory

Dear Islamic brothers! Miswāk has many benefits in this world and the Hereafter. Miswāk contains many chemical ingredients which protect the teeth from many infections. It is quoted in the margins of Ṭaḥṭāwī: “Use of Miswāk strengthen memory and eyesight, cures headaches and relieves the veins in the head, eliminates sputum, improves digestion, increases brain power, increases birth rate, delays aging and strengthens the back.” (*Hāshiya-tuṭ-Ṭaḥṭāwī Ala Marāqil Falāh*, pp. 69, *Bāb-ul-Madīna*, Karachi)

## Three Aḥādīṣ about Miswāk

1. Whenever the Holy Prophet ﷺ would enter his blessed home, he would use the Miswāk first. (*Saḥīḥ Muslim*, pp. 152, vol. 1, *Ḥadīṣ 152*)
2. Whenever the Exalted Prophet ﷺ would wake up from his sleep, he would use the Miswāk. (*Sunan Abū Dāwūd*, pp. 54, *Ḥadīṣ 57*)
3. Make use of Miswāk necessarily because it cleans your mouth and pleases Allāh عزَّوجلَّ. (*Musnad Imām Aḥmad*, pp. 438, vol. 2, *Ḥadīṣ 5869*)

## Cure for Blisters in the Mouth

Physicians have stated, “Sometimes blisters develop in the mouth due to warmth or acidity of the stomach and result in spread of particular type of germs in the mouth. To cure this infection, chew a fresh Miswāk and circulate the saliva thus formed in your mouth for a few minutes. By doing this, several patients have been cured.”

## Harmful Effects of Toothbrush

According to research, 80% of illnesses are caused due to dirty teeth or poor stomach. Sometimes the teeth are not cleaned properly and therefore

many germs grow in the gums. These germs spread up to the stomach and cause different infections. Remember! The tooth-brush is not an alternative to the Miswāk. Experts have concluded that:

1. After the toothbrush has been used once, germs settle on the brush and do not remove away even by washing the brush. Instead they multiply in the brush.
2. The toothbrush destroys the natural bright coating of the teeth.
3. Use of tooth brush dislocate gums gradually thus causing gaps in between the gums and the teeth, making it easy for the food particles to stuck in the cavities. These particles rot and germs grow there. As a result, infections of eyesight in addition to other diseases take place. Eyesight goes weak and sometimes culminates into blindness.

## Do You Know How to Use Miswāk?

You may think that I have been using the Miswāk for several years but my teeth and stomach are still disturbed.

My simple Islamic brothers! Guilty is yours and not that of Miswāk. To my (writer of this book) approximation, there may be one among millions who performs Miswāk according to its guidelines. Most of us just rub the Miswāk haphazardly on our teeth while performing Wuḍū. It may be said that we performs “**a custom of Miswāk**” and not the “**Sunnah of Miswāk**”.

## Fourteen Madanī Pearls

1. Thickness of Miswāk should be equal to the little finger.
2. Miswāk should not be longer than a hand span otherwise Satan will sit on it.



3. The bristles of the Miswāk should be soft. Hard bristles will cause a gap between the gums and teeth.
4. If Miswāk is fresh then its good; otherwise soak it in a glass of water until it becomes soft.
5. Cut the bristles everyday. The bristles are effective only when they contain bitterness.
6. Rub the Miswāk over the width of your teeth.
7. Use the Miswāk three times.
8. Wash it each time.
9. Hold the Miswāk in your right hand with your little finger under the Miswāk, the middle three fingers gripping it and the thumb towards the bristle end of Miswāk.
10. First clean the top right row of the teeth then top left row. Then clean the bottom right row and then the bottom left row of the teeth.
11. There is a risk of enlargement of the spleen of a person who uses Miswāk while laying on bed/ground.
12. To perform Miswāk while holding in fist, there is a risk of piles disease.
13. Miswāk is preceding Sunnah for Wuḍū but if one has fouling breath, using Miswāk is Sunnat-e-Muakkadaḥ. (*Fatāwā Raḍawīyyah (Jad īd)*, pp. 223, vol. 1)
14. Don't throw away the used bristles or used Miswāk. Instead, place it at a safer place e.g. bury under the ground or sink into the sea etc. as it is sacred, being tool for acting upon a Sunnah. (*Baḥār-e-Sharī'at*, pp. 294, vol. 1, *Dur-re-Mukhtār-o-Rad-dul-Muḥtār*, pp. 250, vol. 1)

## Benefits of Washing of Hands

In Wuḍū, the hands are washed first. Let us see benefits of this act. Hands touch/hold a lot of things and different chemicals and germs get stuck with hands. If hands are not washed whole of the day, hands may suffer skin infections e.g. pimples on hand, skin itching, eczema, change in skin colour etc. When we wash hands, rays emitting from fingers produce field which trigger our internal electromagnetic system, a part of which approaches our hands and causes beautification of the hands.

## Benefits of Rinsing the Mouth

First of all hands are washed in Wuḍū. Thus hands become clear from germs; otherwise these germs would have entered our mouth during mouth rinsing and would have reached stomach thereby causing several infections. A lot of hazardous germs accompanied with air and the constituents of food stuck in our mouth and on teeth via saliva. Hence rinsing of mouth and doing Miswāk in Wuḍū clean the mouth thoroughly. If mouth is not cleaned, following diseases may break out.

1. Acquired Immune Deficiency Syndrome (AIDS) – one of its initial symptoms include the swelling of the mouth.
2. Tearing of the periphery of mouth
3. Moniliasis of the mouth and lips
4. Rotting and blistering of mouth

If the person is not in fasting, it is Sunnaḥ to gargle the throat. One who gargles regularly will not suffer from tonsillitis and he will be saved from several types of throat infections including throat cancer.

## Benefits of Sniffing Water into the Nose

The lungs need air, free from germs, smoke and dust, having about 80% humidity and a temperature slightly greater than 90°F. To provide this quality of air, Allāh ﷻ has bestowed the bounty of nose. To humidify the air, nose produces about one-fourth gallon of moisture. Hairs inside the nose act as dust catchers. There is a microscopic scrubber that has invisible bristles. These bristles kill the germs coming with the air. In addition, these bristles also perform a protective feature called Lysozyme. With this, nose protects eyes from infection. ﷻ, one who performs Wuḍū rinses his nose with water and thus this important organ (nose) get serviced. The electric properties of water fortify the ability of bristles and thus a Muslim is saved from several complex diseases of nose by virtue of Wuḍū. The rinsing of nose is very beneficial for the patients of persisting flu and having wounds in nose.

## Benefits of Washing the Face

Nowadays pollution level of smoke etc. is increasing in atmosphere. Different chemicals, lead etc. keep on depositing on eyes and face. If face is not washed, face and eyes would suffer several diseases. An English doctor wrote a paper on the topic “Eye, Water and Health.” In that paper he said giving stress, “Keep washing your eyes several times daily; otherwise you would face dangerous diseases.” Washing of face prevents or minimize mars on face. The expert beauticians have consensus on the fact that all types of creams and lotions leave spots on face. To make face beautiful, it is necessary to wash it several times. Beychar, a senior member of ‘American Council for Beauty’, reveals, “Muslims do not need any chemical lotion as their face is protected against diseases due to being washed during Wuḍū.” The experts of environmental protection say, “To prevent face allergy, wash it frequently.” ﷻ!

This is only possible during Wuḍū. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** by washing face during Wuḍū, the face is massaged, the blood circulation improves towards the face, dirt is removed and its beauty becomes two fold.

## Protection from Blindness

Dear Islamic brothers! I bring to your attention towards such a disease in which the genuine secretions of the eyes reduce or finish completely and the patient eventually becomes blind. According to medical reports, if eyebrows are washed occasionally, this disease may be prevented. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! One who performs Wuḍū and washes his face, his eyebrows are also washed. Those lucky Muslims who have adorned their faces with the beautiful beard should listen carefully what Professor George Ail states, “When one washes the face, the germs present in the beard wash away. The roots of the hair become stronger when water wets them. On fingering (by the blessing of acting on Sunnah of Khilāl in the beard) in the beard the risk of lice reduces. In addition, presence of wetness in the beard saves from diseases related to muscles of neck, thyroid glands and throat.

## Benefits of Washing the Arms

There are three major veins in the elbow that are linked to heart, liver and brain. This organ usually remains covered. If water or air is not allowed to interact with elbows, several mental and neurological complications may arise. In Wuḍū, arms including elbows are washed and this act fortifies heart, liver and brain and **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ** safety against these diseases is obtained. Moreover this washing links a person with the radiations stored in the chest and halo of radiations starts to flow and results in strengthening of the muscles of hands.

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْب

## **The Benefits of Doing Mash (Moistening)**

There is a major artery between head and the neck which links vertebral column, spinal cord and all body joints. When a person performs Mash of the neck during Wuḍū, the electric radiation emitting from hand enters the major artery and from there, transmits to all sections of neurological system via vertebral column and the neurological system is fortified.

## **Doctor of Insane People**

Someone has stated, “I was doing my Wuḍū at a place in France; a person standing there was gazing at me. When I completed Wuḍū, he inquired me from where I belonged? I answered that I am a Muslim from Pakistan. He then asked me how many mental institutes are there in Pakistan. I was surprised to listen to this strange question; however I replied that there might be two to four such institutes. He asked me what I was doing few minutes back. I replied that I was performing Wuḍū. He asked whether I do so daily. I replied that I do so five times daily. He amazed and said that he was a surgeon in a mental hospital and his hobby was to investigate the causes of mental disorders. According to his research, signals transmit from brain to the whole body so that organs may work. The brain floats in a fluid all the time. That is why it is not shaken if one runs. Had it been rigidly placed, it would have been damaged. Some feeble nerves emerging from brain acting as conductors spread into body via neck. If hairs are lengthy and the back of neck is kept dry, dryness may occur in these conductors and human brain may go out of order resulting in a mental upset. Hence he thought that moistening the neck back might be a remedy. Just now he saw me moistening the neck back and said that you people may not suffer mental upset.” In addition, moistening also prevents sun stroke and Meningitis.

## Benefits of Washing the Feet

Feet undergo dirtiness at most. Infection first starts from the gap between fingers of foot. Washing feet during Wuḍū removes away dirt and germs. Remaining germs are removed when Khilāl between fingers is done. Washing feet in Wuḍū according to Sunnah removes diseases like sleep shortness, dryness of brain, heart sinking and depression.

## The Residue from Water of Wuḍū

There is cure in drinking the water left from Wuḍū. Regarding this, a Muslim doctor stated,

1. The first effect of this drink is upon the bladder, restrictions in urinary track are cleared and urine comes smoothly.
2. One is freed from unlawful lust of sex.
3. It removes warmth of liver, stomach and bladder.”

Islamic Jurists have narrated, “If one performs Wuḍū using water by a loṭā or some pot and if some water is left over, it is Mustahab to drink that water while standing and facing towards the Qiblah.”

*(Tabyīn-ul-Haqā-aiq, vol. 1, pp. 44)*

## Man on the Moon

Dear Islamic brothers! The topic of Wuḍū and science was being discussed and nowadays people are more inclined towards science. There are many people in our society who are very impressed by English researchers and scientists. Such people must know that there are so many issues that scientists have failed to resolve but our Exalted Prophet ﷺ has already solved these matters. According to their claim, scientists have now landed on the moon but the Holy Prophet ﷺ travelled beyond and beyond the moon on the

occasion of the Ma'rāj (Ascension) about 1459 years ago. Once I got a chance to attend a eulogy contest at the occasion of 'Urs Mubārak of A'lā Ḥaḍrat رَحِمَهُ اللهُ تَعَالَى at Dār-ul-'Ulūm Amjadiyyah, 'Ālamgīr Road, Bāb-ul-Madīnah Karachi in which following poetic line of Ḥadāiq-e-Bakhshish Sharīf was title of the contest:

*Sir wohī sir jo tayray qadmaun pay qurbān gayā*

*'The head is in fact head which is surrendered at your feet'*

The writer of Bahār-e-Sharī'at, Ḥaḍrat Ṣadr-ush-Sharī'ah Maulānā Muftī Muḥammad Amjad 'Alī A'ẓamī's son رَحِمَهُ اللهُ تَعَالَى, the writer of the commentary of the Holy Qurān, Ḥaḍrat 'Allāmah 'Abdul Muṣṭafā Aẓḥarī رَحِمَهُ اللهُ تَعَالَى presented his poetic composition. Following is a couplet from it:

*Kehtay hayn sataḥ pay chānd kī insān gayā*

*'Arsh-e-A'ẓam say warā Ṭaybah kī Sulṭān صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gayā*

*'They say that the man went up to the moon's surface,  
The Sulṭān of Ṭaybah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went beyond the heavens'*

i.e. it is only a claim that man has reached the moon now. In comparison, the moon is very close; the Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went beyond the horizon of heavens in the night of Ma'rāj (Ascension) leaving the moon far behind.

## Toy of Nūr

Dear Islamic brothers! The moon to which the scientists claim to have reached is under the control of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is narrated in the book 'Dalāil-un-Nabūwwah' that the uncle of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Ḥaḍrat Sayyidunā 'Abbās bin 'Abdul Muṭṭalib

رضى الله تعالى عنه narrates, “I asked the Holy Prophet صلى الله تعالى عليه وآله وسلم, ‘Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم, I saw in your childhood such a thing which proves your Prophet-hood and this is one of the reasons why I accepted Islam. I saw that you were talking with the moon in your cradle and I saw that the moon would move towards wherever you pointed your blessed finger.’ The Exalted Prophet صلى الله تعالى عليه وآله وسلم replied, ‘I had been talking with the moon and it had been talking with me, the moon had been amusing me so that I may not weep and I had been listening the sound of its falling whenever it fell down for Sajdah under the ‘Arsh of Allāh عز وجل.’” (*Al-Khaṣāiṣ ul-Kubrā, pp. 91, vol. 1*)

## The Miracle of Splitting of the Moon

It is quoted in Ṣaḥīḥ Bukhārī: When the disbelievers of Makkah demanded the Exalted Prophet صلى الله تعالى عليه وآله وسلم to show a Miracle, the Holy Prophet صلى الله تعالى عليه وآله وسلم displayed splitting of the moon into two pieces. Allāh عز وجل says in the 1<sup>st</sup> and 2<sup>nd</sup> verse of Parāḥ 27, Sūra-tul-Qamar:

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ  
وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ

The Hour came near and the moon was split. And if they see a miracle, they turn away their faces and say, “This is a continual of magic.”

(*Parāḥ 27, Sura Al-Qamar, Verses 1-2*) (*Kanzul Īmān [Translation of Quran]*)

The renowned Mufasssir, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān رضي الله تعالى عنه narrates about the section **وَانْشَقَّ الْقَمَرُ (and the moon was split)** that in this verse, the great miracle of Splitting of Moon by the Exalted Prophet صلى الله تعالى عليه وآله وسلم has been mentioned. (*Nūr-ul-‘Irḥān, p. 635*)



## Only for the Sake of Allāh ﷻ

Dear Islamic brothers! After hearing the medical benefits of Wuḍū, you would have been pleased but I must tell you that all the medical science is based upon uncertainties. Scientific research is never final and suffers changes with the passage of time. However the commandments of Allāh ﷻ and of His beloved Rasūl ﷺ are final and these will never change. We should act upon the Sunnah only for the pleasure of Allāh ﷻ and not for attaining medical benefits. Therefore performing Wuḍū to normalize blood pressure or for refreshment, having fast for dieting, travelling to Madīna-e-Munawwarah for change of climate and to get rid of business fatigue, reading religious books for passing the time, how can above acts with such intentions provide Ṣawāb? However if we act for the pleasure of Allāh ﷻ, we will get Ṣawāb as well as its worldly benefits. Hence we should perform Wuḍū just for the pleasure of Allāh ﷻ keeping care of its apparent and internal conduct.

## Wuḍū of Inner Being

Hujja-tul-Islam Ḥaḍrat Sayyidunā Imām Muḥammad Ghazālī عليه السلام says, “When you turn your attention towards Ṣalāh after completing your Wuḍū, contemplate, ‘The visible organs of my body that people see have been purified apparently, but to implore in the court of Allāh ﷻ without sanctifying the heart is against modesty as Allāh ﷻ witnesses hearts as well.’ He further explains: One making Wuḍū of apparent organs should remember that the purity of the heart is obtained by repentance, abandoning bad habits and by adopting good morals. A person who neglects the inner purity and only pays attention to the outer purity resembles the person who invites a king to his house for a feast, and in order to please the king, he cleans, polishes, and colours the outside of his house but leaves the interior dirty and full of garbage.

When the king would enter his house, whether he will be pleased or displeased! (*Iḥyā-ul-‘Ulūm*, pp. 185, vol. 1)

## Sunnah does not Need Scientific Support

Dear Islamic brothers, remember! The Sunnah of beloved and blessed Rasūl ﷺ doesn't need scientific support and our objective is to follow Sunnah and not the science. Let me say that when the European experts conclude something after deep research of several years, they actually confront smiling and sparkling Sunnah of the Holy Prophet ﷺ. No matter how luxurious life one spends in excursions all over the world, but the true happiness will enter your heart only and only by remembrance of Allāh عَزَّوَجَلَّ.

The tranquillity of heart is associated with intense love for the Holy Prophet ﷺ. The comforts here and Hereafter depend upon practising Sunnah and not on sitting before TV, VCR or Internet. If you are committed to avail comforts here and in Hereafter, strictly adhere with Ṣalāh and Sunnah. And to learn these, travel with Madanī Qāfilah's of Dawat-e-Islami regularly. Every Islamic brother is urged to travel in Madanī Qāfilah for twelve months in one session at least once in lifetime, for thirty days in every twelve months and for three days in every thirty days to learn Sunnah.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## The Girl with a Beard

If you want to develop the spirit to learn the intentions for fasting and other deeds, please travel with devotees of Prophet in the Madanī Qāfilāḥs of Dawat-e-Islami, the international non-political religious movement of the Quran and Sunnah and earn the blessings of both the worlds.

In order to persuade you, I present a blessing which took place in a Madanī Qāfilāḥ. Therefore, an Islamic brother of Ranchor Line Bāb-ul-Madīna (Karachi) made the statement:

In our three day Madanī Qāfilāḥ, there was a 26 year old Islamic brother who said a lot of prayers with great humility; having been asked, he replied that he had a young daughter, whose face hair was growing like a beard, which was the reason of his anxiety. He further said that the cause of the problem could not be diagnosed despite X-Rays and test and no medicine proved effective as yet. The participants of the Qāfilāḥ prayed for his daughter on his request. Two days after the Madanī Qāfilāḥ, when I met the same dejected Islamic brother, he informed me happily that **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** the hair of his daughter's face had disappeared altogether as if there was no hair at all due to the blessing of Madanī Qāfilāḥ.

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْبِ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Method of Ghusl\*

Please read this booklet completely,  
it's quite likely that you would become aware of your several mistakes.

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### Excellence of Durūd Sharīf

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Recite Durūd Sharīf abundantly upon me, no doubt, it is purification for you.” (*Musnad Abī Ya'la*, pp. 458, vol. 5, Ḥadīṣ 6383)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### A Strange Punishment!

Ḥaḍrat Sayyidunā Junaīd Baghdādī رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ states that Ibn-ul-Kuraybī رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ said, “Once I had nocturnal emission so I intended to perform Ghusl. Since it was an extremely cold night, my Nafs (psyche) lazily suggested, “A long part of night is still remaining; what is the hurry! You may perform Ghusl at dawn.” I immediately swore to give a strange punishment to my Nafs by taking bath at the very same

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\* Ritual Bath, Ḥanafī

moment wearing clothes and drying the clothes on my body. So I did that. Surely a disobedient Nafs who is sluggish in abiding by Allāh's commandments must be punished in such a way. (*Kīmiyā-e-Sa'ādat*, pp. 892, vol. 2)

Dear Islamic brothers! Did you see! Our past saints would bear severe pains to thwart evil plans of Nafs. The foregoing parable contains a great lesson for the Islamic brothers who, in case of nocturnal emission at night, miss the Jamā'at of Fajr or (Allāh عَزَّوَجَلَّ forbid) even miss Ṣalāh out of laziness feeling shyness from their family members ignoring the horrible shame of the Hereafter. Whenever Ghusl becomes Farḍ, one should immediately perform Ghusl. A Ḥadīṣ Sharīf states, "Angels do not enter the home in which there is a portrait, a dog or a Junub (a person for whom Ghusl has become mandatory due to sexual intercourses, nocturnal emission, or ejaculation of semen with lust)." (*Sunan Abū Dāwūd*, pp. 109, vol. 1, Ḥadīṣ 227)

## Method of Ghusl (Ḥanafī)

Make the following intention in heart without uttering any word with tongue: "I am going to take bath for acquiring purity." First wash both hands up to wrist three times. Wash excretory organs whether impurity is present over there or not. Now, if there is impurity on any part of body, remove it. Perform Wuḍū as done for Ṣalāh but do not wash feet. In case of performing Ghusl on some stool, wash feet as well. Now moisten the body with wet hand, especially in winter season (during this, soap may be applied). Now pour water three times over right shoulder, three times on left shoulder, on head and then three times on the whole body. Now shift apart from place of Ghusl and wash feet if not washed during Wuḍū. Do not face towards Qiblah during Ghusl. During bath, rub all the body by hands. Take bath at such a place where nobody could see you. If such place is not available, a man should

cover his Sitr [from navel up to (including) knees] with a thick cloth. If thick cloth is not available, two or more thin cloths can be wrapped on Sitr as thin cloth will stick with the body and colour of thighs / knees may be exposed (Allāh عَزَّوَجَلَّ forbid). A woman must take more cautions. Neither talk during Ghusl nor recite any invocation. After bath, body may be wiped with a towel etc. Wear cloths immediately after the completion of Ghusl. If it is not a Makrūh time, offering two Rak'āt Ṣalāh is Mustahab. *(Well Known books of Hanafī Jurisprudence)*

### Three Farāid of Ghusl

1. Rinsing the mouth
2. Sniffing water inside the nose
3. Ablution of the whole apparent body. *(Fatāwa-e-'Ālamgīrī, pp. 13, vol. 1)*

### Rinsing the Mouth

Taking a little water into mouth and then spitting it out quickly is not sufficient. It is essential to pass water in mouth over every part, every cavity from lips to the end of throat.

Water must reach the cavities behind the back teeth, gaps and roots of teeth, all sides of the tongue and the brim of throat. If you do not have fast, you should gargle as well (it is Sunnah to do so). If bits of betel nuts or fibres of meat are stuck in the teeth, they must be removed. If there is a fear of harm in case of removing them, removal is exempted. Prior to performing Ghusl, the fibres of meat etc. were stuck in the teeth but the one bathing did not feel them and, therefore, offered Ṣalāh having performed Ghusl without removing them; later, he came to know that fibres of meat etc. were stuck in the teeth, it is now Farḍ for him to remove them and pass water over there. The Ṣalāh offered is valid. If a loose tooth has been fixed with some compound or fastened with wire

and water could not reach below compound or wire, it is exempted. (*Baḥār-e-Sharī'at*, pp. 316, vol. 1, *Fatāwā Raḍawīyyah*, pp. 439-440, vol. 1) The thorough rinsing of mouth is Farḍ once in Ghusl and such thorough rinsing three times is Sunnah in Wuḍū.

## **Sniffing Water into the Nose**

Quickly splashing a bit of water onto the tip of one's nose is not sufficient; it is essential to wash nose up to the end of soft bone i.e. up to the start of hard bone. This can only be done by sniffing water upwards but remember, if even a part equal to a hair tip is left unwashed, Ghusl will be invalid. If dried mucus has accumulated inside the nose, it is Farḍ to remove it. It is Farḍ to wash the nasal hairs. (*ibid*, *ibid*, pp. 442-443)

## **Ablution of the Whole Apparent Body**

It is obligatory to pass water on each and every part and down (soft fine hair) of apparent body from hairs of the head up to soles of the feet. There are some such body-organs which may remain unwashed, if special care is not taken, and Ghusl will not be valid on this account either. (*Baḥār-e-Sharī'at*, pp. 317, vol. 1)

## **21 Cautions for both Man and Woman during Ghusl**

1. If a man's hair is braided, it is Farḍ to wash these hair from roots up to the tips having un-braid them.
2. Women only need to wash the roots, it is not essential for them to undo their braids. However, if the hair is braided so tightly that water cannot reach the roots, it is essential to undo braids.
3. If the hole of the pierced nose or ears is not closed, it is obligatory to pass water through the hole. During Wuḍū, flowing water through

the hole of the nose only is needed but during Ghusl it must flow through the holes of both the nose and ears.

4. Every single hair of the eyebrows, moustache and beard must be washed from root to tip and the skin beneath them must also be washed.
5. Wash all parts of the ear and the mouth of the ear canal.
6. The hair behind the ears will have to be lifted in order to wash the back of the ears.
7. The joint between the chin and the throat will not be washed unless you lift your head upwards.
8. The arms will have to be lifted properly in order to wash the armpits.
9. Wash all sides of the arms.
10. Wash every part of the entire back.
11. Lift the folds of the belly in order to wash it properly.
12. Pour water into your navel. If you suspect that the navel has not been washed properly, then insert a finger inside it and wash.
13. Wash every down of the body from root to tip.
14. Wash the fold between the thigh and the area beneath the navel.
15. If you are performing Ghusl in a sitting position, you must remember to wash the fold between thigh and shin.
16. Wash the part where both buttocks join, especially when performing Ghusl in a standing position.
17. Pass water on all sides of the thighs
18. Pass water on all sides of the shins.



19. Pass water on lower side of the penis and testicles up to the end.
20. Pass water on surface beneath the testicles up to the end.
21. An uncircumcised man should lift, if possible, the foreskin and wash penis and make water enter the additional skin. (*Baḥār-e-Sharī'at*, pp. 317, 318, vol. 1)

## Six Cautions for Women

1. Lift up the sagging breasts and pass water beneath.
2. Wash the line where the belly and breasts meet.
3. Wash all external parts of the vagina (above and below every fold of skin).
4. It is Mustahab but not Farḍ to wash internals of vagina by inserting finger.
5. If a woman is bathing at the termination of her menses or post-natal bleeding, it is Mustahab to clean traces of blood from within the vagina using some piece of cloth. (*Baḥār-e-Sharī'at*, pp. 318, vol. 1)
6. It is Farḍ to remove nail polish; otherwise Ghusl will be invalid. However, there is no harm in henna colour.

## Bandage of Wound

If a bandage is wrapped over a wound and opening the bandage is harmful for the wound, just wiping over the bandage will be sufficient in this case. Likewise, if washing an organ may cause harm to a wound inflicted on some part of that organ, wiping instead of washing is sufficient. The bandage must not cover excessive area of the organ uselessly, otherwise wiping will not be sufficient. If it is not possible to wrap the bandage on injury without covering additional and unwounded

areas of the organ e.g. if the wound is on the upper surface of the arm but the bandage has to be wrapped around the arm covering unwounded areas as well, then if it is possible to uncover the unwounded part, it is Farḍ to wash that part after uncovering it, but if it is impossible or although opening the bandage is possible, he would not be able to fasten the bandage again like before giving rise to the danger of harm to the injury, it is sufficient to wipe the whole bandage in this case. The unwounded part under the bandage will also be exempted of washing.

*(Bahār-e-Sharī'at, pp. 318, vol. 1)*

### **Ghusl will become Farḍ in Following Five Conditions**

1. Discharge of semen from its organ after leaving its origin due to lust.
2. Nocturnal emission (ejaculation of semen during sleep).
3. Entrance of the head of the man's penis into the woman's vagina regardless of whether or not this happens in a state of lust and whether or not ejaculation takes place; both of them will have to perform Ghusl.
4. After the termination of menses (Ḥaīḍ).
5. After the termination of post-natal bleeding (Nifās). *(Bahār-e-Sharī'at, pp. 321, 232, 324, vol. 1)*

Most of the women are under the impression that a woman is considered impure after childbirth for a definite period of 40 days, this is absolutely incorrect. Please read the following explanation of Nifās (post-natal bleeding):

### **Necessary Explanation of Post-Natal Bleeding**

The blood that is discharged after childbirth is called 'Nifās.' The maximum duration for Nifās is forty days. If bleeding continues even

after forty days, it is the indication of a disease and woman should perform Ghushl at the end of 40<sup>th</sup> day. If the bleeding stops before 40 days, or even just a minute after the delivery, she has to perform Ghushl on the termination of bleeding and start Ṣalāh and fasting. If bleeding restarted within 40 days, all the days from delivery to the ending of bleeding will be counted for Nifās. For example, bleeding stopped two minutes after the delivery and woman started Ṣalāh and fasting after performing Ghushl; but bleeding started again just two minutes before the completion of forty days, all the 40 days will be counted in Nifās i.e. Ṣalāh and fasting of these days became null and void. Even Qaḍā Ṣalāh and/or Qaḍā fasting offered in this duration will have to be repeated. (*Fatāwā Raḍāwiyyah (Jad id)*, pp. 354, 356, vol. 4)

## Five Important Rulings

1. If semen moved from origin without lust e.g. semen released as a result of lifting weight or falling from height or due to stress applied during passing of stool, Ghushl will not become Farḍ but Wuḍū will become invalid.
2. If the semen is dilute and its drops released while passing urine or doing any other act without lust, Ghushl will not become Farḍ but Wuḍū will become invalid.
3. If one can recall that nocturnal ejaculation had taken place but there is no impression of it on clothing etc, Ghushl is not Farḍ. (*Baḥār-e-Sharī'at*, pp. 321, vol. 1)
4. If there was lust during Ṣalāh and semen was felt moving but the Muṣallī (the one offering Ṣalāh) completed Ṣalāh before the release of semen, Ṣalāh is valid but Ghushl has now become Farḍ. (*Baḥār-e-Sharī'at*, pp. 322, vol. 1)

5. Discharge of semen by masturbating will make Ghusl Farḍ. It is a sin to do so. Such a person has been called as Mal'ūn (cursed) in a Ḥaḍīṣ. (*Marāqil Falāḥ ma' Ḥāshiya-tuṭ-Taḥṭāwī*, pp. 96) This (shameful act) brings about impotence and it has been observed that such a person becomes incapable for marriage.

## Torment of Masturbation

A'lā Ḥaḍrat Maulānā Shaḥ Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن was asked the following question: “There is a Majlūq (masturbator) who does not refrain from this shameful act despite counselling; in which state he will be resurrected? Please let us know some supplications which may break this habit.”

A'lā Ḥaḍrat عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالٰی replied: “He is a sinner, disobedient, guilty of committing a major sin (due to persistence) and a wrongdoer. On the day of Judgement, the palms of such people (those who masturbate) will be resurrected pregnant and they will be disgraced in front of a great multitude of people. This intense humiliation awaits him if he does not repent. Allāḥ عَزَّوَجَلَّ forgives those whom He wants and punishes those whom He wants. Such a person should recite لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ abundantly and when Satan tempts him to masturbate, he should immediately turn towards Allāḥ عَزَّوَجَلَّ and recite ‘لَا حَوْلَ’ from the bottom of his heart. He should pray the five daily Ṣalāḥ regularly. After the Fajr Ṣalāḥ he should regularly recite Sura-e-Ikhlāṣ. Allāḥ عَزَّوَجَلَّ knows all.” (*Fatāwā Raḍāwiyyah (Jad id)*, pp. 244, vol. 22)

(It is written in ‘Shajrā-e-‘Aṭṭāriyyah’ that if someone recites Sura-e-Ikhlāṣ 11 times every morning, Satan along with all his troops will not succeed in making such a person commit sin unless he himself commits sin. (For detailed information concerning the shocking harms of masturbation, please read the 18 page booklet ‘Amrad Pasandī ki Tabāḥkārīyān’ published by Maktaba-tul-Madīna)

## Method of Ghusl in Streaming Water

If someone takes bath in streaming water such as river or canal and stays in water for a while, the Sunan of washing thrice, maintaining order in washing and making Wuḍū – all will be fulfilled. It is not required to move organs three times in streaming water. However, in case of performing Ghusl in a pool (where the water is still) organ will have to be moved thrice to act upon the Sunnaḥ of washing thrice. Standing in rain (or under tap or shower) has rulings of streaming water. In case of making Wuḍū in streaming water, just keeping the organs into water for a while is sufficient. Similarly, in case of making Wuḍū in still water, moving the organs thrice in water amounts to washing the organ thrice. (*Baḥār-e-Sharī'at*, pp. 322, vol. 1) (*Dur-re-Mukhtār-o-Rad-dul-Muḥtār*, pp. 320-321, vol. 1) In all these cases of Wuḍū and Ghusl, rinsing of mouth and washing of nose will have to be done.

## Ruling of Shower is Same as that of Streaming Water

“Fatawā-e-Aḥl-e-Sunnat” (unpublished) states that performing Ghusl under a fountain (or shower) is similar to having a bath in flowing water, which means that if one remains under it for the time it takes to perform Wuḍū or perform Ghusl, then the Sunnaḥ of washing the organs three times will be fulfilled. The book ‘Durr-e-Mukhtār’ mentions that if one stands in flowing water, a large pond, or under the rain for the time it takes to perform Ghusl and Wuḍū, then he has performed the complete Sunnaḥ. (*Dur-re-Mukhtār-o-Rad-dul-Muḥtār*, pp. 320, vol. 1) Remember! Rinsing of mouth and washing of nose are required in Ghusl and Wuḍū.

## Cautions When Using a Shower

If there is shower in bathroom, ensure that your face or back is not towards Holy Ka'bah while having bath naked under the shower. Similar caution must also be taken in latrine. The direction of face or

back towards Qiblah means that face or back is within 45° towards Qiblah.

Therefore, it is necessary that the direction of face or the back is out of 45° from Qiblah. Most of the people are unaware of this ruling.

## **Correct the Direction of W. C.**

Please check the direction of shower and W.C. in your homes etc. using compass or some other device. If it is wrong, get it corrected.

It is better to get W.C. installed at 90° on the axis of Ka'bah i.e. the direction in which head is turned for performing Salam at the end of Ṣalāh. Masons usually go for ease in construction and beauty; they do not bother about manners related to Qiblah. Muslims should focus on real betterment in Hereafter rather than unnecessary beauty of home.

## **When is it Sunnah to Perform Ghusl?**

It is Sunnah to perform Ghusl on Friday, Eīd-ul-Fiṭr, Eīd-ul-Aḍḥā, the day of 'Arafah (9<sup>th</sup> Zūl-Ḥajja-tul-Ḥarām) and when going to wear Ihṛām.

*(Bahār-e-Sharī'at, pp. 324, vol. 1, Dur-re-Mukhtār, pp. 339-341, vol. 1)*

## **When is it Mustahab to Perform Ghusl?**

Performing Ghusl is Mustahab on the following occasions:

1. Holy Stay in 'Arafāt
2. Holy Stay in Muzdalifah
3. When visiting the Blessed Ḥaram
4. When presenting oneself in the court of beloved and blessed Prophet ﷺ
5. For Ṭawāf

6. When entering Minā
7. On the three days when grit is thrown at the devils
8. Shab-e-Barā'at
9. Shab-e-Qadr
10. The night of 'Arafāh
11. For a Milād gathering
12. For other auspicious and blessed gatherings
13. After giving bath to a deceased person
14. For a madman when he recovers from madness
15. On recovering from unconsciousness
16. Recovering from a state of intoxication
17. For repentance from a sin
18. For wearing new clothes
19. On returning from a long journey
20. On the termination of "Istiḥāḍah" (vaginal bleeding due to illness)
21. For the Ṣalāh offered at the occurrence of a solar and lunar eclipse
22. For "Salā-tul-Istisqā" (the prayer for rainfall)
23. In times of fear, extreme darkness and severe storms
24. If body is stained with impurity but it is not known where the stain actually lies. (*Baḥār-e-Sharī'at*, pp. 324, 325, vol. 1, *Tanvīr-ul-Abṣār, Dur-re-Mukhtār*, pp. 341-342, vol. 1)

## Several Intentions in one Ghusl

If several conditions co-exist for Ghusl, for instance, if one had a nocturnal emission and it is Eīd day as well as Friday, performing one

Ghusl with intentions for all three conditions is sufficient and he will be rewarded for all. (*Bahār-e-Sharī'at*, pp. 325, vol. 1)

## Performing Ghusl in Rain

Performing Ghusl whilst exposing one's Sitr in front of others is Ḥarām. (*Fatāwā Raḍāwiyyah (Jad īd)*, pp. 306, vol. 3) When bathing in rain etc. one should wrap a thick shawl over trousers so that the colour of thighs is not exposed to others when wet trousers stick with the body.

## How is it to Look at a Person Wearing Skin-Fit Cloth?

It is not permissible to look at specific organ of Sitr of someone wearing tight clothes, or clothes that are loose but stick around the organ by wind or stick due to bathing in rain, sea side etc. in such a way that the shape of complete organ e.g. complete roundness of thigh is apparent. The same ruling applies for seeing towards projected full organ of Sitr of a person wearing tight clothes.

## Be Careful while Bathing Naked

In case of performing Ghusl naked alone or wearing trousers that may reveal colour of thighs due to sticking when wet, ensure that neither face nor back is towards the Holy Ka'bah.

## If Ghusl Causes Cold, Then ...?

If one is suffering from cold or eye infection etc. and according to his correct guess, his disease will intensify on taking bath from head or other diseases will attack him, he is allowed to take bath from neck, but he has to rinse mouth and sniff water into nose. After wiping every part of the head with wet hand, his Ghusl will be complete. After healing from ailment, he has to wash the head; complete renewal of Ghusl is not necessary. (*Bahār-e-Sharī'at*, pp. 318, vol. 1)



## Caution While Using a Bucket for Ghusl

While using a bucket for Ghusl, place the bucket on some stool etc. so that water droplets do not fall into it. Also do not place mug used for Ghusl on the floor.

## Knot in Hair

If there is a knot in hair, it is not necessary to untie and wash it in Ghusl. *(Bahār-e-Sharī'at, pp. 318, vol. 1)*

## Ten Rulings of Reciting or Touching the Holy Qurān in the State of Impurity

1. If Ghusl is due on somebody, it is Ḥarām for him to enter Masjid, perform Ṭawāf, touch the Holy Qurān, recite Qurān without touching it, write a verse of the Qurān, write a Qurānic Ta'wīz (this is Ḥarām only when touching the paper while writing is involved; otherwise it is allowed). *(Fatāwā-e-Aḥl-e-Sunnat-unpublished)* Similarly, touching such a Qurānic Ta'wīz, touching or wearing a ring that has Qurānic verses or Ḥurūf-e-Muqatta'āt written on it is also Ḥarām. *(Bahār-e-Sharī'at, pp. 326, vol. 1)* (There is no harm in wearing or touching a Ta'wīz that is wrapped in plastic and sewn in leather or cloth)
2. If the Qurān is in a casing, there is no harm in touching the case without Wuḍū or Ghusl. *(Bahār-e-Sharī'at, pp. 326, vol. 1)*
3. Similarly, there is no harm in holding the Holy Qurān with such a cloth or handkerchief etc. which is neither associated to your dress nor to the Holy Quran in any way. *(ibid)*
4. It is Ḥarām to touch the Holy Qurān with sleeve of shirt or with the part of headscarf or with one end of shawl while other end is

on shoulder because all of these things are directly associated with the Junub. (*ibid*)

5. There is no harm in reciting a verse of the Holy Qurān with the intention of Du'ā or for spiritual benefit e.g. reading 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ', reading 'الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ' as gratefulness or reading 'إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ' upon hearing news of a Muslim's death (or any other sad news), or intending to praise Allāh عَزَّوَجَلَّ with the reading of Sura-e-Fātiḥah, Āya-tul-Kursī or the last three verses of Sura-e- Ḥashr provided that in all these cases, there is no intention of reciting Qurān. (*ibid*)
6. The three Quls of the Holy Qurān may be recited by leaving out the word Qul with the intention of praising Allāh عَزَّوَجَلَّ. Reading with the word Qul even for the praise of Allāh عَزَّوَجَلَّ is not permissible (when Ghusl is due) as in this case, it is defined as Qurān; intention is not applicable. (*ibid*)
7. It is Ḥarām to touch the Holy Qurān or any Qurānic verse without Wuḍū. However, there is no harm in reciting it by heart or by looking at it (without touching). (*Bahār-e-Sharī'at*, pp. 326, vol. 1)
8. If someone does not have Wuḍū or if Ghusl is due on him, it is Ḥarām for him to touch any utensils (such as plates, cups etc.) that have Qurānic verses inscribed upon them. (*ibid*, pp. 327)
9. Use of such utensils is disliked for all; however, there is no harm in drinking water etc. in such utensils for the sake of curing. (*ibid*)
10. The same rules apply for touching or reciting translation of the Holy Qurān in Urdu, Persian, or any other language. (*ibid*)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Touching Religious Books without Wuḍū

It is Makrūh-e-Tanzīhī for the one who does not have Wuḍū as well as the one on whom Ghusl is Farḍ to touch books of Fiqh (Islamic Jurisprudence), Tafsīr (Commentary of Qurān) and Ḥadīṣ. However, there is no harm in touching them using even such a piece of cloth that one is wearing. However, touching any Qurānic verse or its translation present in these books is Ḥarām. (*Baḥār-e-Sharī'at*, pp. 327, vol. 1)

One should take care when reading Islamic books or newspapers without Wuḍū as usually they contain Qurānic verses and their translations.

## Recitation of Durūd Sharīf in the State of Impurity

1. There is no harm in reciting Durūd and Du'ā etc. when Ghusl is due; however, it is preferable to rinse one's mouth or perform Wuḍū first. (*Baḥār-e-Sharī'at*, pp. 327, vol. 1)
2. Replying to Azān is also permissible. (*Fatāwa-e-Ālamgīrī*, pp. 38, vol. 1)

## If Finger has Coating of a Layer of Ink...?

Flour coating on a cook's nails, ink coating on a writer's nails and stains left by flies and mosquitoes (for everyone) will not affect Ghusl if left unwashed out of inattention. However, on coming to know about it, it is necessary to remove the coating / stain and wash the surface underneath; the Ṣalāh previously offered without removing the stain out of inattention will be considered valid. (*Baḥār-e-Sharī'at*, pp. 319, vol. 1)

## When does a Child Reach Adulthood?

Boys are considered adult when they have their first nocturnal emission between the age of 12 and 15 years, and girls are considered adult when they have their first nocturnal emission between the age of 9 and

15 years. As soon as they reach adulthood, they are bound to act upon the laws of Shari'ah. Hence in case of achieving adulthood by nocturnal emission, Ghusl becomes due on him/her. If no sign of adulthood appears, both (boy and girl) will be considered adult when they reach the age of complete 15 years according to Hijri calendar. (*Fatāwā Raḍawīyyah (Jadīd)*, pp. 630, vol. 19)

## Order of Placing the Books

1. The Holy Qurān should be placed above all books, then the books of Tafsīr, Ḥadīṣ, Fiqh and other Islamic books be placed in that order. (*Baḥār-e-Sharī'at*, pp. 326, vol. 1)
2. Do not place any thing, even a pen, upon the books. Likewise, do not place any thing upon a baggage containing the (Islamic) books. (*ibid*)

## Using of Paper for Packaging

1. It is prohibited to use pages of religious literature for packaging. Use of bed-sheets, dinner mats having prints of couplets or writings (e.g. name of company etc.) in any language is prohibited. (*Baḥār-e-Sharī'at*, pp. 328, vol. 1)
2. The alphabets of all languages should be valued. (For further details, please refer to the chapter “Faizān-e-Bismillāh” in the book ‘Faizān-e-Sunnat’)
3. Usually, company labels are stitched at a corner of prayer mats. These should be removed.

## The Image of Holy Ka'bah on Prayer Mats

In case of using prayer mats printed with images of the Holy Ka'bah or the sacred Green Dome, there is a risk of placing foot or knee on the

sacred images while using them for prayers. Hence, use of such prayer mats is not suitable. (*Fatāwā-e-Aḥl-e-Sunnat*)

## A Cause of Satanic Whispers

Satanic whispers (Waswasah) are caused by urinating in bathroom. Ḥaḍrat Sayyidunā ‘Abdullāh bin Muḡhaffal has narrated that the Holy Prophet ﷺ laid down prohibition from urinating in bathroom and said, “No doubt, this usually causes Satanic whispers.”

(*Sunan Abū Dāwūd*, pp. 44, vol. 1, Ḥadīṣ 27)

## Tayammum (Wiping)

### Farāīḍ of Tayammum

There are three Farāīḍ in Tayammum:

1. Intention.
2. Wiping hands on the entire face.
3. Wiping both arms including the elbows. (*Baḥār-e-Sharī‘at*, pp. 353, 354, 355, vol. 1)

### Ten Sunan of Tayammum

1. Reciting بِسْمِ اللَّهِ
2. Hitting the hands on the ground
3. Moving the hands back and forth on the ground
4. Keeping gap among the fingers
5. Jerking the hands by hitting the base of one thumb against the other but taking caution not to make a clapping sound
6. Wiping the face first and then the hands

7. Wiping them one after the other without delay
8. Wiping the right arm first and then the left arm
9. Picking (doing Khilāl of) the beard
10. Picking (doing Khilāl of) the fingers if dust has reached (among the fingers). If dust has not reached e.g. if hands were hit (for Tayammum) on stone etc. carrying no dust, Khilāl of the fingers is Farḍ. There is no need to hit the hands on the ground again for Khilāl. (*Bahār-e-Sharī'at*, pp. 356, vol. 1)

### Method of Tayammum (Ḥanafī)

Make Niyyat (intention) to perform Tayammum (Niyyat is the name of the intention of heart and pronouncing it verbally is better. For example, make intention in these words: I am performing Tayammum to purify myself from impurity and to make myself eligible for offering Ṣalāh). Read بِسْمِ اللَّهِ and, with fingers spread wide open, hit hands on some pure object that is earthen in nature (e.g. stones, limestone, bricks, walls, soil etc.) and drag the hands back and forth on that object. If hands become over-dusty, reduce excessive dust by jerking hands. Wipe entire face with hands such that no part of the face is left un-wiped; Tayammum will not be valid if even a part equivalent to a hair is left un-wiped. Again hit hands on that object like before and wipe both arms from the fingertips up to (and including) the elbows. A better way to do this is to first wipe right hand with inner side of four fingers of the left hand, leaving the left thumb, starting from exterior side of fingertips of the right hand and dragging on exterior side up to the right elbow. Then, wipe with palm of left hand from interior side of right elbow up to the right wrist dragging left palm on interior side. Finally, use the inside of the left thumb to wipe the back of the right thumb. The left arm should be wiped in the same manner using right hand.

And if wiping is done with palm and fingers jointly, Tayammum will still be valid whether traversing is done from fingers towards elbow or vice versa. But this would be contrary to Sunnah. Tayammum does not require wiping of head and feet. (*Baḥār-e-Sharī'at*, pp. 353, 354, 356, vol. 1)

## Twenty-Five Madanī Pearls of Tayammum

1. The thing that neither turns into ash nor melts and nor softens on being burnt is classed as earthen and may be used for Tayammum. Tayammum is allowed with sand, limestone, kohl, sulphur, stone, emerald, and other gems, regardless of whether or not dust is present on them. (*Baḥār-e-Sharī'at*, pp. 357, vol. 1, *Baḥr-ur-Rāiq*, pp. 257, vol. 1)
2. Tayammum is allowed with pots made up of baked bricks, porcelain or clay. However, Tayammum will not be allowed if they are coated with a layer of non-earthen material e.g. glass. (*Baḥār-e-Sharī'at*, pp. 358, vol. 1)
3. The dust, stone etc. that is being used for Tayammum must be pure i.e. there should be no traces of impurity on it. Further, even if the impression of impurity had disappeared due to evaporation, it is not allowable for Tayammum. (*ibid*, pp. 357) If a piece of land, a wall, or mud on the ground becomes stained with impurity but the stain then dries and vanishes due to the blowing of the wind or the heat of the sun, they are considered pure for Ṣalāh, but cannot be used for Tayammum.
4. Mere suspicion that it may have been impure is useless and not applicable. (*ibid*, pp. 357)
5. A piece of wood, cloth, carpet etc. can be used for Tayammum if it is covered in so much dust that impressions of fingers develop on it on hitting hands. (*ibid*, pp. 359)

6. Tayammum is permissible from lime, mud or brick wall of Masjid or home provided it is not coated with oil paint, plastic paint, matte finish, wall paper or something which is non-earthen. If marble is fitted on wall, it is allowable for Tayammum.
7. If Wuḍū or Ghusl is due on somebody and water is not in his reach, he may perform Tayammum in the place of Wuḍū and Ghusl. (*Bahār-e-Sharī'at*, pp. 346, vol. 1)
8. If there is a true fear that Wuḍū or Ghusl would intensify or prolong the illness, or it has been personal experience that whenever Wuḍū or Ghusl was performed, the illness intensified or, similarly, any good and capable Muslim doctor who is not Fāsiq (one who does not follow obligatory religious rulings) suggests that water will cause harm, Tayammum may be performed in these cases. (*Bahār-e-Sharī'at*, pp. 346, vol. 1) (*Dur-re-Mukhtār-o-Rad-dul-Muhtār*, pp. 441, 442, vol. 1)
9. If water causes harm on bathing from head, take bath from neck and perform wiping of complete head. (*Bahār-e-Sharī'at*, pp. 347, vol. 1)
10. Tayammum is permissible if presence of water is not known within a radius of one mile. (*ibid*)
11. If Zam Zam water is available in a quantity by which Wuḍū is possible, Tayammum is not permissible. (*ibid*)
12. If there is severely cold and it is strongly suspected that bathing would result in death or illness; and no means of protection against cold after taking bath is available either, Tayammum is permissible. (*ibid*, pp. 348)
13. If a prisoner is not allowed to perform Wuḍū, he should perform Tayammum and pray his Ṣalāh but repeat this Ṣalāh later. If jailers or enemies do not let the prisoner offer prayer, then he has to offer Ṣalāh by gestures, and repeat this Ṣalāh later on. (*ibid*, pp. 349)



14. If it is suspected that the caravan will go out of sight (or train will leave) because of searching water, Tayammum is permissible. (*ibid*, 350)
15. One was sleeping in the Masjid and Ghusl became Farḍ (because of nocturnal emission), he should perform Tayammum instantly at the same place. This is the most cautious way. (*Fatāwā Raḍawīyyah (Jad īd)*, pp. 479, vol. 3) He must then instantly leave the Masjid. Any delay is Ḥarām. (*Baḥār-e-Sharī'at*, pp. 352, vol. 1)
16. If the available time for Ṣalāh is too short that the Ṣalāh would become Qaḍā (i.e. its stipulated time would elapse) in case of making Wuḍū or Ghusl, perform Tayammum and offer Ṣalāh. Then repetition of that Ṣalāh is must having performed Wuḍū/ Ghusl. (*Fatāwā Raḍawīyyah (Jad īd)*, pp. 307, vol. 3)
17. If a woman whose menses or post-natal bleeding has ended does not have access to water, she has to perform Tayammum. (*Baḥār-e-Sharī'at*, pp. 352, vol. 1)
18. If a person is present at such a place where neither water nor any earthen object is available for Tayammum, he should perform all acts of Ṣalāh within that Ṣalāh timing without making intention for Ṣalāh. (*Baḥār-e-Sharī'at*, pp. 353, vol. 1) On having access to water or earthen object, that Ṣalāh will have to be offered after performing Wuḍū / Tayammum.
19. The method of Tayammum in place of Wuḍū and Ghusl is same. (*Al-Jauḥarat-un-Nayyīraḥ*, pp. 28, vol. 1)
20. If Ghusl is due on somebody, he does not need to make Tayammum twice for Wuḍū and Ghusl; instead he may make intention for both in the same Tayammum and if intention was made for only Ghusl or only Wuḍū, it is also sufficient. (*Baḥār-e-Sharī'at*, pp. 354, vol. 1)

21. The acts that nullify Wuḍū or Ghusl will also nullify Tayammum. Access to water will also nullify Tayammum. (*ibid*, pp. 360)
22. If a woman is wearing some jewellery in her nose she must remove it; otherwise the part of the nose beneath the jewellery would not be wiped. (*ibid*, 355)
23. The part of the lips that is visible when the mouth is closed in a natural position (not too tight) must be wiped. If someone shut his mouth so tightly that some part remained un-wiped, Tayammum will not be valid. (*ibid*) The same ruling applies in case of closing the eyes very tightly. (*ibid*)
24. If one is wearing ring or watch, these must be removed to wipe beneath them. Islamic sisters should move their bangles in order to wipe the skin beneath. More care is to be taken whilst performing Tayammum as compared to Wuḍū. (*ibid*)
25. If a sick or such a disabled person who does not have hands and legs cannot perform Tayammum himself, somebody else should help him perform Tayammum. In this case, the helping person does not need to make intention; instead, the one being helped in performing Tayammum will have to make his intention. (*ibid*, 354)  
(*Fatāwa-e-Ālamgīrī*, 1982, pp. 26, vol. 1)

## Madanī Suggestion

Going through the booklets ‘Method of Wuḍū’ and ‘Method of Ṣalāh’ will be useful in learning the rulings concerning Wuḍū and Ṣalāh respectively.

O Allāh ﷻ, make us read, understand, and explain to others the ruling of Ghusl over and over again and make us perform Ghusl according to Sunnah. Āmīn!

## Recovery from Cancer

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Allah عَزَّوَجَلَّ and His beloved Rasūl عَزَّوَجَلَّ have greatly blessed Dawat-e-Islami. Many patients suffering from such deadly diseases declared incurable by doctors have found the cure for their lethal diseases in the Madanī Qāfilāhs. According to the statement made by an Islamic brother of Maripur (Bāb-ul-Madīna, Karachi) ‘An Islamic brother living at Hawk’s bay (Bāb-ul-Madīna, Karachi) had cancer; he travelled with a Madanī Qāfilāh of Dawat-e-Islami the International non-political religious movement of the Quran and Sunnah in the company of Prophet’s devotees.

During the journey, he looked quite sad and disappointed. The participants of the Qāfilāh reassured him and made supplications for him. One morning, while he was sitting, all of a sudden, he vomited a piece of flesh, he felt greatly relieved after the vomiting. Having returned from, the Madanī Qāfilāh he went to see a doctor and had his tests done again; he was shocked to see results which indicated that he was no longer suffering from cancer. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ he regained his health.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Blessings of Azān\*

Read this booklet from beginning to end.

Most probably, you will become aware of many of your mistakes.

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### Excellence of Durūd Sharīf

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recited the Holy Qurān, praised Allāh عَزَّوَجَلَّ, recited Durūd Sharīf upon the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and then asked forgiveness from Allāh عَزَّوَجَلَّ, he has sought goodness from its source.” (*Shu’bul Īmān*, pp. 373, vol. 2, Ḥadīth 2084)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### Four Narrations about the Blessings of Azān

#### 1. No Insects in Grave

The beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who utters Azān in order to gain Šawāb is like the martyr dragged in blood and when he dies, there will be no infliction of insects in his body in

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\* Call to Ṣalāh.

the grave (i.e. his body will remain safe from insects).” (*Mu’jam Kabīr*, pp. 322, vol. 12, *Ḥadīṣ 13554*)

## 2. Domes of Pearls

The most Exalted Prophet ﷺ said, “I went in to the Heaven where I saw domes of pearls, its dust was of musk. I asked, “O Jibrāīl! For whom these (domes) are?” He replied, “For the Imām (the one who leads Ṣalāh) and Mūaẓẓin (the one who utters Azān) of your Ummah.” (*Al-Jami’us-Ṣagīr*, pp. 255, *Ḥadīṣ 4179*)

## 3. Previous Sins are Forgiven

The beloved and blessed Prophet ﷺ said, “The one uttering Azān for five Ṣalāh due to faith with the intention of gaining Ṣawāb, his previous sins will be forgiven, and the one leading his companions in five Ṣalāh due to faith for gaining Ṣawāb, his previous sins will be forgiven.” (*Sunan Kubrā*, pp. 636, vol. 1, *Ḥadīṣ 2039*)

## 4. Fish Also Seek Forgiveness

It has been reported: Everything including even the fish in river ask supplication of forgiveness for those uttering Azān. When the Mūaẓẓin utters Azān, the angels also repeat; when he finishes, the angels keep asking the supplication of forgiveness for him up to the Judgment Day. The one who dies in the state of being a Mūaẓẓin will not be tormented in his grave, and he remains safe from the agonies at the time of death, the hardness and narrowness of the grave. (*Derived from: Tafsīr-e-Sūra-e-Yūsuf-lil-Ghazālī translated*, pp. 14, *Markaz-ul-Auliya, Lahore*)

## Excellence of Replying to Azān

The Holy Prophet ﷺ once said, “O women! Whenever you hear Bilāl uttering Azān and Iqāmat, you should also say what he

says as Allāh ﷻ will write one hundred thousand good deeds for you for every Kalimāh, raise your one thousand ranks and will remove your one thousand sins.” Listening to this, the women asked, “This (Šawāb) is for women; what is for men?” The beloved and blessed Prophet ﷺ replied, “There is double (Šawāb) for men.”  
*(Tarikh-e-Dimshq la bin Asakir, pp. 75, vol. 55)*

## Earn 30 Million and 24 Hundred Thousand Good Deeds

Dear Islamic brothers! How enormous Allāh’s mercy is! How easy He ﷻ has made it for us to earn good deeds, get our ranks raised and get our sins forgiven, but regretfully, we are heedless despite so many facilitations. The detail of the excellence of Azān’s reply mentioned in the foregoing Ḥadiṣ is as follows.

‘اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ’ are two Kalimāt. The whole Azān consists of 15 Kalimāt. If an Islamic sister replies to one Azān, i.e. she says what the Mūazzzin says, she will get 15 hundred thousand good deeds, her 15 thousand ranks will be raised and her 15 thousand sins will be removed. There is double Šawāb for Islamic brothers. In the Azān of Fajr, الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ is also said twice, so there are 17 Kalimāt in Fajr Azān. Therefore, the woman replying to Fajr Azān will get 17 hundred thousand good deeds, her 17 thousand ranks will be raised and 17 thousand sins will be forgiven, and all this Šawāb will be doubled for the Islamic brothers. In Iqāmat, قَدْ قَامَتِ الصَّلَاةُ is also said twice, so there are 17 Kalimāt in Iqāmat, and so the Šawāb of the reply to Iqāmat is equal to that of Fajr Azān. In short, if any Islamic sister succeeds in replying the Azān as well as Iqāmat five times daily, she will attain 10 million 62 hundred thousand good deeds, her one hundred 62 thousand ranks will be raised and her one hundred 62 thousand sins will be forgiven and Islamic brothers will get double Šawāb. In other words, he will gain 30

million 24 hundred thousand good deeds, his 3 hundred 24 thousand ranks will be raised and his 3 hundred 24 thousand sins will be forgiven.

## The Replier of Azān Entered the Heaven

Ḥaḍrat Sayyidunā Abū Ḥurairah رضي الله تعالى عنه narrates that a man whose no major pious deed was known died. The beloved and blessed Rasūl صلى الله تعالى عليه وآله وسلم said to the blessed companions رضي الله تعالى عنهم, “Do you know Allāh عَزَّوَجَلَّ has made him enter the Heaven.” The people became surprised as apparently he did not have any major deed. Therefore, one of the companions went to that person’s house and asked his widow as to what his special deed was. She replied, “Although I do not know any of his special deed, he would reply to Azān whenever he used to hear it, whether it was day or night.” (*Tarikh-e-Dimshq la bin Asakir*, pp. 412, 413, vol. 40) May Allāh عَزَّوَجَلَّ bless him and forgive us for his sake.

## The Method of Replying to Azān and Iqāmat

The Mūazzzin should utter the Kalimāt of Azān with pauses. اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ (when uttered together without a pause) are considered one Kalimah. After uttering this, he should take a pause for the amount of time in which the replier can reply. Not taking the pause is Makrūh and therefore, repeating such Azān is Mustahab. (*Dur-re-Mukhtār*, pp. 66, vol. 2, *Rad-dul-Muhtār*, pp. 66, vol. 2) The replier should say اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ during the pause of the Mūazzzin, i.e. when the Mūazzzin is silent. He should reply to the other Kalimāt in the same way. When the Mūazzzin says اَشْهَدُ اَنْ مُحَمَّدًا رَّسُولَ اللّٰهِ the first time, the replier should say:

صَلَّى اللّٰهُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ

May Allāh’s Durūd upon you Yā Rasūlallāh صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!

When the Mūazzzin utters these words again, the replier should say:

قُرَّةُ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ

Yā Rasūlallāh ﷺ! You are the solace of my eyes.

Each time, make thumb nails touch eyes and say:

اللَّهُمَّ مَتِّعْنِي بِالسَّمْعِ وَالْبَصَرِ

Yā Allāh عَزَّوَجَلَّ! Benefit me from my faculties of listening and seeing.

Whoever does this, the Holy Prophet ﷺ will make him enter Heaven accompanying him. (*Rad-dul-Muḥtār*, pp. 84, vol. 2)

In reply to الصَّلَاةِ عَلَى الْفَلَاحِ and حَيَّ عَلَى الصَّلَاةِ say لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ each time, and it is better to say both (what the Mūazzzin says as well as لَا حَوْلَ) and also add:

مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ

Whatever Allāh عَزَّوَجَلَّ wanted happened and whatever He did not want did not happen.

(*Dur-re-Mukhtār-o-Rad-dul-Muḥtār*, pp. 82, vol. 2) (*Fatāwa-e-Ālamgīrī*, pp. 57, vol. 1)

In reply to الصَّلَاةِ خَيْرٌ مِنَ النَّوْمِ, say:

صَدَقْتَ وَبَرَرْتَ وَبِالْحَقِّ نَطَقْتَ

You are true and pious and have said right.

(*Dur-re-Mukhtār-o-Rad-dul-Muḥtār*, pp. 83, vol. 2)



Replying to Iqāmat is Mustahab. Its reply is similar to that of Azān. The only difference is that in reply to قَدْ قَامَتِ الصَّلَاةُ the replier should say:

أَقَامَهَا اللَّهُ وَأَدَامَهَا مَا دَامَتِ السَّمُوتُ وَالْأَرْضُ

May Allāh عَزَّوَجَلَّ persist it until sky and earth exist!

(*Bahār-e-Sharī'at*, pp. 473, vol. 1) (*Fatāwa-e-'Ālamgīrī*, pp. 57, vol. 1)

## Fourteen Madanī Pearls of Azān

1. If the primary Jamā'at of five Farḍ Ṣalāh including Jumu'aḥ is held in the Masjid at stipulated time, it is Sunnat-e-Mūakkadaḥ to utter Azān for them, and its emphasis is like that of Wājib. If Azān is not uttered, all the people over there will be sinner. (*Bahār-e-Sharī'at*, pp. 464, vol. 1)
2. If somebody offers Ṣalāh at home in the city, the Azān of the local Masjid will be enough but it is Mustahab to utter Azān. (*Rad-dul-Muhtār*, pp. 62, 78, vol. 2)
3. If somebody is out of the city or in a village, orchard or farm, the Azān of the city/village will be enough provided these places are near the city/village; but it is better to say Azān. However, if these places are not near, that Azān will not be enough. Here, nearness means that the voice of Azān (given in city / village) could reach there. (*Fatāwa-e-'Ālamgīrī*, pp. 54, vol. 1)
4. If a traveller did not utter Azān or Iqāmat or both, it is Makrūh; if he utters only Iqāmat, there is no repugnance, but it is better to say Azān also, whether he is alone or with other companions. (*Bahār-e-Sharī'at*, pp. 471, vol. 1) (*Dur-re-Mukhtār-o-Rad-dul-Muhtār*, pp. 78, vol. 2)
5. Utter Azān after the time has started. If it is uttered before the time begins or if the time starts during the Azān, the Azān should

- be repeated in both the cases. (*Hiddāyah*, pp. 45, vol. 1) The Mūazzin should make a habit of ascertaining the timings of Ṣalāh with the help of timetable. At some places, the Mūazzin starts uttering Azān before the time begins. It is a Madanī request to the Imāms as well as the Masjid committee to keep an eye on this matter.
6. It is Makruḥ for women to say Azān and Iqāmat whether they are offering Ṣalāh (within its time) or Qaḍā (after the elapsing of its stipulated time). (*Dur-re-Mukhtār*, pp. 72, vol. 2)
  7. It is impermissible for women to offer Ṣalāh with Jamā'at. (*Dur-re-Mukhtār*, pp. 367, vol. 2, *Baḥār-e-Sharī'at* pp. 584, vol. 1)
  8. A clever child can also utter Azān. (*Dur-re-Mukhtār*, pp. 75, vol. 2)
  9. Though uttering Azān without Wuḍū is valid, it is Makruḥ to do so. (*Baḥār-e-Sharī'at*, pp. 466, vol. 1, *Marāqil falāḥ*, pp. 64)
  10. The Azān uttered by a eunuch, transgressor even if he is a scholar, an intoxicated person, a mad person, the one on whom Ghushl is due and unwise child is Makruḥ. Therefore, the Azān uttered by any of the aforementioned people should be repeated. (*Baḥār-e-Sharī'at*, pp. 466, vol. 1, *Dur-re-Mukhtār*, pp. 75, vol. 2)
  11. It is better if the Mūazzin is Imām as well. (*Dur-re-Mukhtār*, pp. 88, vol. 2)
  12. Azān should be uttered aloud outside the Masjid facing the Qiblah with the fingers inside the ears but raising the voice of Azān beyond one's strength is Makruḥ. (*Baḥār-e-Sharī'at*, pp. 468, 469, vol. 1, *'Alamgīrī*, pp. 55, vol. 1)
  13. Say **حَيَّ عَلَى الصَّلَاةِ** having turned face towards the right side and **حَيَّ عَلَى الْفَلَاحِ** towards the left side even if the Azān is not for Ṣalāh e.g. the Azān uttered into the ear of a newly born baby. Turn only the face, not the whole body. (*Dur-re-Mukhtār*, pp. 66, vol. 2, *Baḥār-e-Sharī'at*, pp. 469,

*vol. 1*) Some Mūaẓẓinīn start moving their face slightly having uttered the word **حَيَّ**. It is not correct. The correct method is to first turn face to the right or left side completely and then start saying the word **حَيَّ**.

14. It is Mustahab to say **حَيَّ عَلَى الْفَلَاحِ** after **الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ** in Fajr Azān. (*Dur-re-Mukhtār*, pp. 67, vol. 2) If it is not uttered, Azān will still be valid. (*Qānūn-e- Shar'at*, pp. 89)

## Nine Madanī Pearls about Replying to Azān

1. In addition to the Azān of Ṣalāh, other Azān such as the one uttered at the time of the birth of a baby should also be replied. (*Rad-dul-Muhtār*, pp. 82, vol. 2)
2. Muqtadis should never reply to the Azān of Khuṭbah. It is most cautious to refrain in this case. However, there is no harm if the reply to Azān or supplication (between two Khuṭbāt) is made in heart without uttering any word with the tongue. However, if the Imām replies to the Azān or makes supplication even with the tongue, it is quite permissible. (*Fatāwā Raḍawīyah (Jad īd)*, pp. 300, 301, vol. 8)
3. There is a commandment to reply for the hearer of Azān. (*Fatāwa-e-'Ālamgīrī*, pp. 57, vol. 1) A Junub (the one who is to do Ghusl because of intercourse or nocturnal emission) should also reply to Azān. However, a woman undergoing menses or post-natal bleeding, audience of Khuṭbah, performers of funeral Ṣalāh, those having intercourse or those passing stool or urine need not to reply. (*Dur-re-Mukhtār*, pp. 81, vol. 2)
4. When Azān is going on, one should stop every type of work such as talking, Salām, reply to Salām and even recitation of the Holy Qurān etc. for the duration in which Azān is being uttered. Listen

to the Azān attentively and make its reply. Do also the same while Iqāmat is going on. (*Baḥār-e-Sharī'at*, pp. 473, vol. 1, *Dur-re-Mukhtār* pp. 86, 87, vol. 2, *Ālamgīrī*, pp. 57, vol. 1)

5. It is safer to stop walking, eating, picking or laying a utensil or other things, playing with children, talking by gestures etc. during Azān.
6. The one talking during Azān is in the danger of losing faith at the time of death. (*Baḥār-e-Sharī'at*, pp. 473, vol. 1)
7. If anybody hears the Azān while walking, it is better for him to stop walking and remain silent for the amount of time in which Azān is uttered and reply to the Azān. (*Fatāwa-e-Ālamgīrī*, pp. 57, vol. 1, *Baḥār-e-Sharī'at*, pp. 473, vol. 1)
8. If anybody hears more than one Azān, he is required to reply to the first Azān only but it is better to reply to all of them. (*Dur-re-Mukhtār-o-Rad-dul-Muḥtār*, pp. 82, vol. 2)
9. If anybody did not reply during the Azān and much time has not passed yet, he should still reply. (*Dur-re-Mukhtār*, pp. 83, vol. 2)

### Seven Madanī Pearls about Iqāmat

1. It is better to say Iqāmat just behind the Imām in the Masjid; if it is not conveniently possible to utter Iqāmat just behind the Imam, then it should be uttered at the right side. (*Fatāwā Raḍawīyyah (Jad īd)*, pp. 372, vol. 5)
2. Iqāmat is a more emphatic Sunnah than Azān. (*Rad-dul-Muḥtār*, pp. 67, vol. 2)
3. It is Mustahab to reply to Iqāmat. (*Fatāwa-e-Ālamgīrī*, pp. 57, vol. 1)

4. Say the words of Iqāmat quickly without pauses in between. (*Baḥār-e-Sharī'at*, pp. 470, vol. 1)
5. Turn face to the right and left side whilst saying **حَيَّ عَلَى الصَّلَاةِ** and **حَيَّ عَلَى الْفَلَاحِ** respectively during Iqāmat as well. (*Dur-re-Mukhtār*, pp. 66, vol. 2)
6. Iqāmat is the right of the person who uttered Azān. However, with the consent of the utterer of Azān, someone else can also say Iqāmat. If the Iqāmat is uttered without the permission of the Mūazzzin (the one who uttered Azān) and he resented it, then it is Makrūh. (*Fatāwa-e-'Ālamgīrī*, pp. 54, vol. 1)
7. If a person comes during Iqāmat, it is Makrūh for him to wait whilst standing, instead, he should sit down. Similarly, the people who are already sitting in the Masjid should also keep seated; all should stand when the Mukabbir says **حَيَّ عَلَى الْفَلَاحِ**. This ruling also applies to the Imām. (*Fatāwa-e-'Ālamgīrī*, pp. 57, vol. 1, *Baḥār-e-Sharī'at*, pp. 471, vol. 1)

## Eleven Mustahab Occasions for Uttering Azān

1. In the ears of infant.
2. In the ears of a grieved person.
3. In the ears of an epileptic patient.
4. In the ears of a furious and grumpy person.
5. In the ears of an irritating animal.
6. In the severity of fighting.
7. Eruption of fire.
8. After the burial of dead body.

9. Defiance of Jinn (or when a Jinn captures someone)
10. If someone forgets the way in the forest and there is nobody to show the way (*Bahār-e-Sharī'at*, pp. 466, vol. 1, *Rad-dul-Muhtār*, pp. 62, vol. 2) and
11. It is Mustahab to utter Azān, during the period of Epidemic. (*Bahār-e-Sharī'at*, pp. 466, vol. 1, *Fatāwā Raḍawiyyah*, pp. 370, vol. 5)

## To Utter Azān in the Masjid is Contrary to Sunnah

Nowadays, the trend of uttering Azān in the Masjid has developed, which is in contradiction to Sunnah. It is stated in 'Alamgīrī etc. that Azān should be uttered outside the Masjid, not inside. (*Fatāwa-e-'Ālamgīrī*, pp. 55, vol. 1) Imām of Aḥl-e-Sunnat, Revivalist of the Ummah, Reviver of the Sunnah, Eradicator of Bid'ah, Scholar of Shari'ah, Guide of Tariqah, Fountain of Blessing, 'Allamah, Maulana, Al-Hajj Al-Hafiz, Al-Qari Ash-Shah Imām Ahmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ says that it is not proved even once that Our Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ got the Azān uttered inside the Masjid. (*Fatāwā Raḍawiyyah (Jad id)*, pp. 412, vol. 5)

A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ further says uttering Azān in the Masjid is a desecration and disrespect of the Masjid as well as that of the court of Allāh عَزَّوَجَلَّ. (*ibid*, pp. 411) The place outside the veranda of the Masjid where shoes are taken off is not considered as a part of the Masjid and therefore, uttering Azān there is absolutely in accordance with the Sunnah. (*ibid*, pp. 408) The second Azān of Jumu'ah which is uttered nowadays (before the Khuṭbah) in the Masjid in front of the pulpit of the Imām is also contrary to Sunnah. The second Azān of Jumu'ah should also be uttered outside the Masjid but the Mūazzin should be in straightness of the Imām.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Earn the Reward of 100 Martyrs

A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says, ‘Although the revival of Sunnah is one of the specific duties of the scholars, there is a general commandment for such Muslims for whom it is possible. The Muslims of every city should revive the Sunnah of uttering Azān including the second Azān of Jumu’ah outside the Masjid in their cities or at least in their Masjid and earn the reward of 100 martyrs. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever holds onto my Sunnah firmly at the time of Fasād (deviation from religion) of my Ummah, he will attain the reward of 100 martyrs.’ (Az-Zuhd-ul-Kabir lil Baihaqi, pp. 118, Ḥadīṣ 207) (Fatāwā Raḍawīyyah (Jad īd), pp. 402, 403, vol. 2)

This Ḥadīṣ has been narrated in the book ‘Zuḥud’ by Baiḥakī. For further details about this, go through the fifth volume of Fatāwā-e-Razavīyyah called “Al-Azān wal Iqāmah.” (Published by Razā Foundation).

## Recite this Durūd before Azān

Prior to Azān and Iqāmat, recite بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ and the following four verses of Durūd Sharīf:

وَعَلَى الْكَوَاعِبِ أَصْحَابِكِ يَا حَبِيبَ اللهِ  
وَعَلَى الْكَوَاعِبِ أَصْحَابِكِ يَا نُورَ اللهِ  
الْصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ  
الْصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللهِ

For a pause between Durūd Sharīf and Azān, make the following announcement:

“In the honour of Azān, stop talking and other activities and earn hoard of good deeds by replying to Azān.”

Then, utter Azān. Likewise, make the following announcement between Durūd and Iqāmat: ‘Make the intention of I’tikāf, if you have a mobile phone, please switch it off.’ I have made the Madanī request of reciting Tasmiyah and Durūd Sharīf before Azān and Iqāmat in the desire of earning perpetual reward. As for the suggestion of a pause (between Durūd Sharīf and Azān/Iqāmat), it is taken from Fatāwā-e-Razaviyyah. Therefore, replying to a question, Imām-e-Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ said, “There is no harm in reciting Durūd Sharīf before Iqāmat but there should be a pause between them or the tone of Durūd Sharīf should be so different from that of Iqāmat (for example, the sound of Durūd Sharīf should be quieter than that of Iqāmat) that there should be a clear-cut distinction between them and people should not regard Durūd as a part of Iqāmat.” (*Fatāwā Raḍawīyyah (Jad īd)*, pp. 386, vol. 5)

## Satanic Whisper

As Durūd Sharīf did not use to be recited prior to Azān during the apparent life of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as well as in the reign of the first four blessed caliphs, doing that is a misleading innovation and a sin. مَعَآذُ اللهِ

## Rebuttal of this Satanic Whisper

If the principle is accepted that doing any such act not done in that blessed era is a misleading innovation and a sin, the whole existing system will be distorted. Just 12 examples out of innumerable ones are being presented making it clear that these acts were not performed in that era, but have been adopted by every one in the present era.

1. Ḥajjāj Bin Yūsuf introduced diacritical marks in the Holy Qurān in the year 95A.H.
2. He also introduced the use of full stops at the end of each Āyah.



3. Publication of the Holy Qurān in printed form
4. In past, there used to be no arch in the centre of the Masjid for the Imām to stand. During the reign of Walīd Marwānī, Sayyidunā ‘Umar bin ‘Abdul ‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ introduced it which is now found in every Masjid.
5. Six Kalimāt (Articles of Faith).
6. Ṣarf and Naḥw.
7. Knowledge of Ḥadīṣ and its different kinds.
8. Dars-e-Nizāmī.
9. Four orders of Sharī’at and Ṭarīqat.
10. Verbal intention of Ṣalāh.
11. The pilgrimage of Ḥaj by air.
12. Jihād with the latest scientific weapons.

In the present era, no body regards any of the aforementioned acts as a sin despite the fact that they did not exist in that blessed era, so why only reciting Durūd Sharīf on the beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ before Azān and Iqāmat is considered a sin! Remember! The absence of the proof of impermissibility in any matter is itself a proof of its permissibility. Without doubt, every such new act which Sharī’ah did not prohibit is a good innovation and absolutely permissible and, it is an undeniable fact that the recitation of Durūd Sharīf before Azān was not forbidden in any Ḥadīṣ. Therefore, absence of prohibition automatically led to permission. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself expressed the persuasion of innovating good things in Islam. Therefore, a Ḥadīṣ mentioned in the chapter ‘Kitāb-ul-‘Ilm’ of Ṣaḥīḥ Muslim says:

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَعَمِلَ بِهَا بَعْدَهُ كُتِبَ لَهُ  
مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ أَجُورِهِمْ شَيْءٌ

“Whoever promoted any good method among the Muslims and after him it was acted upon, the reward of the followers will also be written in the book of deeds of the person who started it and the reward of the followers will not be reduced.”

(*Sahīḥ Muslim*, pp. 1437, Ḥadīṣ 1017)

In other words, whoever promotes any good act in Islam deserves great reward. Similarly, without any doubt, the fortunate person who developed the trend of reciting Durūd before Azān and Iqāmat also deserves perpetual reward. He as well as the Muslims acting on that act till the Day of Judgement will attain reward without any reduction in any one’s reward.

Here, a question may arise in someone’s mind as to what the following blessed Ḥadīṣ means: كُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ [Every innovation is a heterodoxy and every heterodoxy leads to hell]. (*Sahīḥ ibn Khuzaymā*, pp. 143, vol. 3, Ḥadīṣ 1785) What does this Ḥadīṣ imply?

Beyond doubt, the foregoing Ḥadīṣ is true. In fact, the word ‘Bid’at’ mentioned in the Ḥadīṣ refers to Bid’at-e-Sayyi’ah, (misleading innovation) and indeed every Bid’at that contradicts or removes a Sunnah is a misleading innovation.

Therefore, Sayyidunā Sheikh ‘Abdul Ḥaq Muḥaddiṣ Dihlvi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ writes, “Any Bid’at that complies with the principles of Sunnah and does not contradict the Shari’ah or Sunnah is a Bid’at-e-Hasanaḥ. The Bid’ah that contradicts Shari’ah and Sunnah is a Bid’at-e-Dalalat, i.e. a misleading innovation.” (*Ash’at-ul-Lam’aat*, pp. 135, vol. 1)

## Azān

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ط

Allāh is the Greatest  
Allāh is the Greatest

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ط

Allāh is the Greatest  
Allāh is the Greatest

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ط

I testify that there is none worthy of worship except Allāh  
I testify that there is none worthy of worship except Allāh

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ط

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ط

I testify that Muḥammad ﷺ is the Prophet of Allāh  
I testify that Muḥammad ﷺ is the Prophet of Allāh

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ط

حَيَّ عَلَى الصَّلَاةِ ط

Come towards Ṣalāh

حَيَّ عَلَى الصَّلَاةِ ط

Come towards Ṣalāh

حَيَّ عَلَى الْفَلَاحِ ط

Come towards success

حَيَّ عَلَى الْفَلَاحِ ط

Come towards success

اللَّهُ أَكْبَرُ ط

Allāh is the Greatest

اللَّهُ أَكْبَرُ ط

Allāh is the Greatest

لَا إِلَهَ إِلَّا اللَّهُ ط

There is none worthy of worship but Allāh.

## Du'ā after Azān

After the Azān, the Mūazzin and the listeners should recite Durūd Sharīf and then this Du'ā:

اَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ

O Allāh عَزَّوَجَلَّ, Sovereign of Dawat-e-Tammaḥ and of this established Ṣalāḥ!

اَنْتَ سَيِّدُنَا مُحَمَّدًا الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالرَّجَاةَ الرَّفِيْعَةَ

Grant to our Lord, Sayyidunā Muḥammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Wasīlāḥ and Faḍīlāḥ (excellence) and the highest rank,

وَابْعَثْهُ مَقَامًا مَّحْمُودًا الَّذِي وَعَدْتَنِيْ وَاٰمُرُقْنَا شَفَاعَتَهُ

and make him stand at the Maqām-e-Maḥmūd which you have promised him and make him our intercessor

يَوْمَ الْقِيَمَةِ ۝ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ۝

on the Day of Judgement. Of course, You do not do anything against Your promise.

بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ۝

Have mercy on us, as You are the Most Merciful!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allāh's name I begin with, the Most Kind, the Most Merciful.

## Imān-e-Mufaṣṣal

Comprehensive Faith

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْأَخِيرِ وَالْقَدَرِ خَيْرُهُ

I believe in Allāh عَزَّوَجَلَّ, His Angels, His (revealed) Books, His Prophets عَلَيْهِمُ السَّلَام, the Day of Judgment and (I believe that) good or bad destiny

وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ ط

is from Allāh عَزَّوَجَلَّ and (I believe that) there will be resurrection after death.

## Imān-e-Mujmal

Concise Faith

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

I solemnly declare my belief in Allāh عَزَّوَجَلَّ as He is with all His names and attributes, and I have accepted (to obey) all His commands

إِقْرَأْ بِاللِّسَانِ وَتَصْدِيقٌ بِالْقَلْبِ ط

by pledging with my tongue and testifying them with my heart.

## Six Kalimāt (Articles of Faith)

### First Kalimah: Sanctity

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ط

There is none worthy of worship except Allāh عَزَّوَجَلَّ,  
Muḥammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Prophet of Allāh عَزَّوَجَلَّ.

### Second Kalimah: Evidence

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ

I testify that there is none worthy of worship except Allāh عَزَّوَجَلَّ. He is alone and  
He has no partner and I testify

أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

that Muḥammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is His (Distinguished) Servant and His  
Prophet.

### Third Kalimah: Glory of Allāh

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط

Glory be to Allāh عَزَّوَجَلَّ and all praise be to Allāh عَزَّوَجَلَّ and there is none worthy  
of worship except Allāh عَزَّوَجَلَّ, and Allāh عَزَّوَجَلَّ is Great

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

and there is no power to keep away from sins and no ability to do good but  
from Allāh عَزَّوَجَلَّ who is the greatest.

### Fourth Kalimah: Oneness of Allāh

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي

There is none worthy of worship but Allāh. He is alone. He has no partners. All Kingdom is for Him and all praise is for Him. He gives life

وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا أَبَدًا طُ ذُو الْجَلَالِ وَالْإِكْرَامِ ط

and He gives death. He is alive; death will never come to him. The great and the glorified One

بِيَدِهِ الْخَيْرُ ط وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

In His hand is goodness and He has power over everything.

### Fifth Kalimah: Repentance

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَذْنَبْتُهُ عَمَدًا أَوْ خَطَأً سِرًّا أَوْ عَلَانِيَةً

O my Rab I seek forgiveness from you for all the sins I have committed knowingly or unknowingly, openly or secretly

وَأَتُوبُ إِلَيْهِ مِنَ الذَّنْبِ الَّذِي أَعْلَمُ وَمِنَ الذَّنْبِ الَّذِي

لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ وَسَتَّارُ الْغُيُوبِ وَعَقَّارُ الذُّنُوبِ وَلَا حَوْلَ

and I repent of the sins that I am aware of and the sins that I am unaware of, for you are the knower of all the Ghuyūb (unseen) and Sattār of all the faults and forgiver of all sins, and there is no

وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

strength and power except that of Allāh, the Almighty and the Greatest.

## Sixth Kalimah: Refutation of Disbelief

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ

O Allāh I seek Your refuge from associating anything with you knowingly,

وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ تُبِّتُ عَنْهُ وَتَكْفُرُ أَتُ مِنْ الْكُفْرِ وَالشِّرْكِ

and I seek forgiveness from You for (shirk) that I do not know. I have repented from it and I have detested disbelief, idolatry,

وَالْكَذِبِ وَالْغَيْبَةِ وَالْبِدْعَةِ وَالنَّمِيمَةِ وَالْفَوَاحِشِ وَالْبُهْتَانِ

telling lie, backbiting, bad innovations, tale-telling, indecency, accusations

وَالْمَعَاصِي كُلِّهَا وَأَسْلَمْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ

and all the sins. I embrace Islam and say there is none worthy of worship but Allāh, Muḥammad ﷺ is the Prophet of Allāh.



## I was Relieved from My Back Pain

Dear Islamic brothers! What can one say about the greatness of I'tikāf; and if you are blessed with the company of devotees of Prophet during I'tikāf then the blessings and benefits multiply. An Islamic brother of 'Aṭṭarabād (Bāb-ul-Islām, Sindh) gave the following statement:

I was a loafer and had got a dirty mind, talking about filthy things with my friends and then laughing was my favourite pastime. The nuisance of an indecent sin had caused constant back pain that was not cured despite every medical treatment.

Fortunately, some Islamic brothers, who were acquainted with me insisted me that I join them in the collective I'tikāf in the Ramadan of 1426 A.H. (2005). At first, I refused but they insisted and so I had to say 'yes'. I became a Mu'takif for the last ten days of Ramaḍān (1426) with devotees of Prophet in Memon Masjid ('Aṭṭarabād). It seemed to me as if I had entered a new world; the blessings of all five Ṣalāh, Sunnah-inspiring speeches, emotive supplications, Sunnah-filled study circles, and the compassion and blessings of Islamic brothers.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ during the I'tikāf my back pain vanished without any medicines and a Madanī transformation took place in my heart, I repented of sins, adorned my face with the symbol of our beloved Rasūl's صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم love; the beard; and began to wear a green turban.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I had the privilege of taking part in a 41 day Madanī Qāfilah Course and now I am trying to spread the work of Dawat-e-Islami in my area.

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط  
 آمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Method of Ṣalāh\*

No matter how hard Satan tries to prevent you from reading this booklet,  
 Please read it completely, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will see the benefits for yourself.

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### Excellence of Durūd Sharīf

The Prophet of mankind, the peace of our heart and mind, the most generous and kind *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* said to the one glorifying Allāh *عَزَّوَجَلَّ* and reciting Durūd Sharīf having offered Ṣalāh, ‘Present your supplication, it will be answered; ask (for anything), you will be granted.’ (*Sunan Nasāī*, pp. 220, *Ḥadīṣ 1281*)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Many virtues of offering Ṣalāh and severe punishments for abandoning it have been stated in the Qurān and Aḥādīṣ. Therefore, the 9<sup>th</sup> Āyah of Sūra-tul-Munāfiqūn in Parah 28 says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتْلُوا لَهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادَهُمْ  
 عَنْ ذِكْرِ اللَّهِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ۝

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\* Ḥanafī

**O believers! Do not let your wealth or your children distract you from the remembrance of Allāḥ عَزَّوَجَلَّ and those who do so are at loss.**

*(Kanzul Īmān [Translation of Quran])*

Ḥaḍrat Sayyidunā Imām Muḥammad bin Aḥmad Ṣāḥabī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ narrates that the honourable Mufasssīrīn say, “In this Holy Āyāḥ, the remembrance of Allāḥ عَزَّوَجَلَّ refers to the five daily Ṣalāḥ, therefore, the one who does not offer his Ṣalāḥ at its specified time because of his preoccupation with his wealth (i.e. trading), cultivation and employment, goods and his children, is at loss. *(Kitāb-ul-Kabāir, p. 20)*

## **The Very First Question on the Day of Judgement**

The beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “On the Day of Judgement, the very first question that will be asked to man out of his deeds will be about Ṣalāḥ; if his Ṣalāḥ is correct he will succeed but if it is incomplete, he will be disgraced and will suffer loss.” *(Al-Mu'jam-ul-Awsaṭ-liṭ-Ṭabrānī, pp. 32, vol. 3, Ḥadīṣ 3782)*

## **Nūr for Muṣalli**

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who secures his Ṣalāḥ, the Ṣalāḥ will be Nūr, evidence and salvation for him on the day of judgement; and the one who does not protect it, there will be no Nūr, evidence or salvation for him on the Day of Judgement and such a person will be kept with Pharaoh, Qārūn, Ḥāmān and Ubay bin Khalaf on the day of judgement.” *(Musnad Imām Aḥmad, pp. 574, vol. 2, Ḥadīṣ 6587)*

## **Whom will People be resurrected with?**

Dear Islamic brothers! Ḥaḍrat Sayyidunā Imām Muḥammad bin Aḥmad Ṣāḥabī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ narrates, “Some honourable scholars رَحِمَهُمُ اللهُ تَعَالَى say

that the one who abandons Ṣalāh will be resurrected with Pharaoh, Qārūn, Hāmān and Ubay bin Khalaf on the Day of Judgement because people usually abandon their Ṣalāh due to wealth, rule, ministry and trade.”

The one who abandons his Ṣalāh due to being occupied with state affairs will be resurrected with Pharaoh. The one who abandons his Ṣalāh owing to his wealth will be resurrected with Qārūn. If the reason of abandoning Ṣalāh is ministry, he will be resurrected with Pharaoh’s minister, Hāmān and if the reason of abandoning Ṣalāh is busyness in trade, he will be resurrected with Ubay bin Khalaf, the head trader of the unbelievers in Makka-tul-Mukarramah.” (*Kitāb-ul-Kabāir*, p. 21)

## Ṣalāh even in Severely Wounded State

When Ḥaḍrat Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ was seriously wounded as a result of an attack, he was told, “Yā Amīr-ul-Muminīn رَضِيَ اللهُ تَعَالَى عَنْهُ, (it is time to offer) Ṣalāh!” He رَضِيَ اللهُ تَعَالَى عَنْهُ said, “Yes, listen! The one who abandons Ṣalāh has no share in Islam.” He رَضِيَ اللهُ تَعَالَى عَنْهُ offered Ṣalāh despite being severely wounded. (*ibid*, pp.22)

## Causes of Nūr or Darkness for Ṣalāh

Ḥaḍrat Sayyidunā ‘Ubādaḥ bin Ṣāmit رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that our Makkī Madanī Muṣṭafā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who makes Wuḍū properly, stands for Ṣalāh and completes its Rukū’, Sujūd and recitation, his Ṣalāh says, ‘May Allāh عَزَّوَجَلَّ secure you as you have secured me!’ The Ṣalāh is then elevated to the sky and there is glare and brilliance for it. The portals of the sky are opened for it and it is presented in the court of Allāh عَزَّوَجَلَّ and such Ṣalāh intercedes for that Muṣallī (the one who offered it).”

On the contrary, if he does not complete its Rukū', Sujūd and recitation, the Ṣalāh says, "May Allāh ﷺ discard you as you have distorted me!" The Ṣalāh covered in darkness is then taken to the sky. The portals of the sky are closed for it and it is then bundled up like an old piece of cloth and thrown onto the face of that Muṣalli." (*Kanz-ul-'Ummāl*, pp. 129, vol. 7, Ḥadīṣ 19049)

## A Cause of Bad End

Ḥaḍrat Sayyidunā Imām Bukhārī رحمه الله تعالى عليه says that Ḥaḍrat Sayyidunā Ḥuḏayfah bin Yamān رضي الله تعالى عنه saw a person performing his Rukū' and Sujūd improperly during his Ṣalāh, so he رضي الله تعالى عنه said to the person, "If you die offering Ṣalāh in the way as you have just offered, you will not die in accordance with the teachings of Ḥaḍrat Sayyidunā Muḥammad صلى الله تعالى عليه وآله وسلم." (*Ṣaḥīḥ Bukhārī*, pp. 284, vol. 1, Ḥadīṣ 808)

The narration in Sunan Nasāī also states that he رضي الله تعالى عنه asked (the person), "For how long have you been offering Ṣalāh in this way?" The person replied, "**For forty years.**" He رضي الله تعالى عنه said, "You haven't offered Ṣalāh at all for the past **forty** years; if you die in this state, you will not die following the religion of Muḥammad صلى الله تعالى عليه وآله وسلم." (*Sunan Nasāī*, pp. 225, Ḥadīṣ 1309)

## The Thief of Ṣalāh

Ḥaḍrat Sayyidunā Abū Qatādah رضي الله تعالى عنه narrates that beloved Rasūl of Allāh صلى الله تعالى عليه وآله وسلم said, "The worst thief is the one who steals from his Ṣalāh." He was humbly asked, "Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم, who is the thief of Ṣalāh?" He صلى الله تعالى عليه وآله وسلم replied, "The one who does not perform its Rukū' or Sujūd properly." (*Musnad Imām Aḥmad*, pp. 386, vol. 8, Ḥadīṣ 22705)

## Two Types of Thieves

Commenting on the foregoing Ḥadiṣ, the famous Mufasssir of Qurān, Ḥakīm-ul-Ummat Ḥaḍrat Muftī Aḥmad Yār Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says, “It became obvious that the **thief of Ṣalāh** is worse than that of money because the thief of money gains at least some worldly profit though he is punished, the thief of Ṣalāh will be punished but he will not gain any benefit at all. The thief of money violates the right of people but the thief of Ṣalāh, violates that of Allāh عَزَّوَجَلَّ. It is the condition of those offering defective Ṣalāh; so those who do not offer Ṣalāh at all should learn a lesson.” (*Mirāt-ul Manājīh*, pp. 78, vol. 2)

Dear Islamic brothers! Many people do not offer Ṣalāh at all and even most of those offering Ṣalāh are deprived of offering Ṣalāh properly due to the lack of interest in learning Sunnah. Therefore, a brief method of offering Ṣalāh is being presented. For the sake of Madinah! Please read it very carefully and correct your Ṣalāh.

## Method of Ṣalāh (Ḥanafī)

Stand erect facing the Qiblah in the state of Wuḍū with a distance of four fingers between feet. Now raise both hands making thumbs touch the ear-lobes. Fingers should neither be too close together nor too wide apart; instead, they should remain in a normal position, palms facing the Qiblah. Eyesight should be focused at the place of Sajdah. Now make a firm intention (in your heart) of the Ṣalāh that you are about to offer. To say it verbally is better (for example, “I intend to offer four Rak’at for today’s Farq Zuhār Ṣalāh.”) If you are in a Jamā’at, add the words “following this Imām.”

Now, utter Takbīr-e-Taḥrīmāh (الله أكبر) lowering your hands and fold them below navel with right palm on the back of left wrist joint, three

middle fingers straight on the back of left forearm and thumb and small finger making a loop on either side of wrist. Now recite Ṣanā like this:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Glory is to You Yā Allāh عَزَّوَجَلَّ! I praise You, Blessed is Your name, Your greatness is exalted and none is worthy of worship except You.

Then recite the Ta'aw-wuẓ:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط

I seek protection from Allāh عَزَّوَجَلَّ against the accursed Satan.

Then recite the Tasmiyah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allāh's name I begin with, the Most Kind, the Most Merciful.

Then recite the whole of Sūrah Fātiḥah:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَلِكُ يَوْمِ الدِّينِ ۝  
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ  
أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

All praise to Allāh عَزَّوَجَلَّ, Rab عَزَّوَجَلَّ of the worlds, the most Kind and Merciful. Owner of the Day of Requital. We worship You alone, and beg You alone for help. Make us tread on the straight path; the path of those whom You have

favoured, not of those who have earned (Your) wrath and nor of those who have gone astray.

(Kanzul Īmān [Translation of Quran])

After you finish Sūraḥ Fātiḥah, utter **أَمِينَ** (Āmīn) in low volume and then recite either three short Ayāḥs or one long Āyāḥ that is equivalent to three short Ayāḥs or any Sūraḥ such as Sūraḥ Ikhhlās.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allāh's name I begin with, the Most Kind, the Most Merciful.

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝

لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Say He is Allāḥ **عَزَّوَجَلَّ**, the One. Allāḥ **عَزَّوَجَلَّ** is the Independent. He begot none nor was He begotten. And nor is anyone equal to Him.

Now bow down for Rukū' uttering **اللَّهُ أَكْبَرُ**. Hold knees firmly with both palms and keep fingers spread out. The back should be straight and head should also be in the straightness of the back (not lower or higher than the back); in Rukū', focus eyesight at feet. Recite **سُبْحَانَ رَبِّيَ الْعَظِيمِ**<sup>1</sup> at least three times in Rukū'. Then utter the Tasmī' **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**<sup>2</sup> and stand erect; the standing after Rukū' is called Qawmah. If you are a Munfarid then utter **اَللّٰهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ**<sup>3</sup>.

<sup>1</sup> Glory to my Magnificent Rab **عَزَّوَجَلَّ**.

<sup>2</sup> Allāḥ **عَزَّوَجَلَّ** heard whoever praised Him.

<sup>3</sup> O our Rab **عَزَّوَجَلَّ**! All praise is for You.



Then, go down for Sajdah uttering **اللَّهُ أَكْبَرُ** placing your knees first on the ground, then hands and then head (nose first and then the forehead) in between your hands. Make it sure that your nasal bone (not just the tip of your nose) and your forehead properly rest on the ground; in Sajdah, focus eyesight at nose; keep arms separated from sides, belly from thighs and thighs from shins (but if you are in a Jamā'at then keep arms close to sides).

The tips of all ten toes should be towards Qiblah with their soles flattened with the ground. Your palms should be flat on the ground with fingers facing Qiblah, but do not keep the forearms touching the ground.

Now recite **سُبْحَنَ رَبِّيَ الْأَعْلَى** at least three times; then lift your head (forehead first then nose), then hands and sit up straight; keep your right foot upright with its toes facing Qiblah; lay your left foot flat and sit on it; place your palms on your thighs close to your knees with your fingers facing Qiblah and their tips by the knees.

Sitting in between two Sujūd is called Jalsah. One must stay in this position for at least the amount of time in which **سُبْحَنَ اللَّهُ** can once be uttered (to utter **اللَّهُمَّ اغْفِرْ لِي**<sup>1</sup> in Jalsah is Mustahab).

Now, perform the second Sajdah uttering **اللَّهُ أَكْبَرُ** in the same way as the first one.

Now, raise the head first; then stand up with the support of your toes placing your hands on your knees. Do not lean hands unnecessarily on the ground while standing up. You have now completed one Rak'at.

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<sup>1</sup> "Yā Allāh عَزَّوَجَلَّ forgive me."

In the second Rak'at, start with **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** and then recite Sūra-e-Fātiḥah and another Sūrah, then do the Rukū' and Sujūd as you did in the first Rak'at.

After completing the second Sajdah (of the second Rak'at) sit up straight with your right foot upright and your left foot flat.

To sit after the second Sajdah of the second Rak'at is called Qa'dah.

Recite Tashahhud in Qa'dah:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ  
وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ۝

All types of worship i.e. oral, physical and monetary are for Allāh **عَزَّوَجَلَّ**.  
Salutation be upon you Yā Nabī **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and the mercy and blessings of  
Allāh **عَزَّوَجَلَّ**. Salutation be upon us and the pious men of Allāh **عَزَّوَجَلَّ**. I testify that  
there is none worthy of worship except Allāh **عَزَّوَجَلَّ** and I testify that  
Muḥammad **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** is His (distinguished)  
Servant and Rasūl **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

When you are about to utter the word لا in Tashahhud, form a circle with the middle finger and thumb of your right hand and put the tips of your ring-finger and the pinkie at palm; as soon as you begin to utter the word “لا” (immediately after “أَشْهَدُ أَنْ”), raise your index finger without waving it side to side. When you reach إِلَّا put it down and straighten your all fingers out instantly. If you are offering more than two Rak'at, stand up erect uttering اللَّهُ أَكْبَرُ.

If it is Farḍ Ṣalāh, recite only بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and Sura-e-Fātiḥah in the third and fourth Rak'at, an additional Sūrah is not needed. The rest of the acts must be performed in the same way as before.

However, if it is a Sunnah Ṣalāh or Nafl Ṣalāh, then Sūrah shall be added after Sūrah Fātiḥah in the third and fourth Rak'at (You must remember that if you are offering the Ṣalāh following an Imām, you cannot recite anything in the Qiyām of any Rak'at, you must stand quietly). Once you have offered all four Rak'at, sit in **Qa'dāh-e-Ākhīrah**, and then recite Tashahhud and the Durūd-e-Ibrāhīm عَلَيْهِ السَّلَام.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ  
إِنَّكَ حَمِيدٌ مُبْدِي ۝ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ  
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُبْدِي ۝

O Allāh صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَسَلَّمَ send Durūd on (our Master) Muḥammad and on his descendents as You sent Durūd on (our Master) Ibrāhīm عَلَيْهِ السَّلَام and his descendents. Indeed you alone are praise worthy and Glorious. O Allāh صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَسَلَّمَ shower Your blessings on (our Master) Muḥammad and his descendents as You showered blessings on (our Master) Ibrāhīm عَلَيْهِ السَّلَام and his descendents. Indeed You are praise worthy and Glorious.

Then recite any Du'a-e-Māshūrah e.g.

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Yā Allāh صَلِّ عَلَى مُحَمَّدٍ! Our Rab صَلِّ عَلَى مُحَمَّدٍ! Grant us the good of this world and the good of the Hereafter and save us from the torment of the hell.

Then, to finish the Ṣalāh, first turn face towards right shoulder saying **اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ** and then towards left shoulder saying the same words. Now your Ṣalāh has completed. (*Baḥār-e-Sharīʿat*, pp. 504-506, vol. 1, etc.)

## A Few Differences in the Ṣalāh of Islamic Sisters

The afore-mentioned method of Ṣalāh is for an Imām or a man offering individually. There are some differences between the Ṣalāh of Islamic sisters and that of Islamic brothers. At the time of Takbīr-e-Taḥrīmāh, Islamic sisters should raise their hands up to their shoulders; their hands should remain covered in their shawl. In Qiyām, Islamic sisters should place their left palm on chest just below their breast and put the right palm on the back of the left palm. Islamic sisters should bow slightly in Rukū' i.e. to the extent of placing their hands on their knees. They should neither apply weight to their knees nor hold them; their fingers should be close together and feet should be slightly bent i.e. not completely straight, like men. Islamic sisters should perform Sajdaḥ keeping their body parts close together, i.e. arms touching sides, belly touching thighs, thighs touching shins and shins touching the ground. In Sajdaḥ and Qa'daḥ, they should draw their feet out towards the right side.

In Qa'daḥ, they should sit on their left buttock. They should place their right and left hands on the middle of their right and left thighs respectively. The rest method is like that of men. (*Rad-dul-Muḥtār*, pp. 259, vol. 2) (*Fatāwa-e-ʿĀlamgīrī*, pp. 74, vol. 1, etc.)

## Both Should Pay Attention!

Some of the acts described in the method of Ṣalāh for Islamic brothers and Islamic sisters are Farḍ without which the Ṣalāh will not be valid whereas some acts are Wājib leaving which deliberately is a sin; repenting of it and repeating such a Ṣalāh is Wājib. In case of missing a Wājib

forgetfully, Sajdah Saḥw becomes Wājib. Some of the acts in Ṣalāh are Sunnat-e-Mūakkadaḥ; making a habit of abandoning a Sunnat-e-Mūakkadaḥ is a sin. Similarly, some of the acts in Ṣalāh are Mustahab; performing a Mustahab is an act of Šawāb while leaving a Mustahab is not a sin. (*Baḥār-e-Sharī'at*, pp. 507, vol. 1, etc.)

## Six Pre-Conditions of Ṣalāh

### 1. Ṭahārat (Purity)

The body, clothes and place of Ṣalāh must be pure from all types of impurities. (*Sharḥ-ul-Wiqāyah*, pp.156, vol. 1)

### 2. Sitr-e-'Awrat (Veiling)

1. Men's body from navel to the knees (including knees) must be covered whereas women's whole body must be covered except the following five parts: Face, both palms, soles of both feet. (*Dur-re-Mukhtār*, pp. 95, vol. 2) However, according to a Muftā biḥi Qawl (valid verdict), the Ṣalāh of a woman will be valid even if her both hands, up to wrist, and feet, up to ankle, are completely uncovered.
2. If someone wears such thin clothing that exposes such a part of the body which is Farḍ to be concealed in Ṣalāh, or that exposes the colour of skin (of that part), the Ṣalāh will not be valid. (*Baḥār-e-Sharī'at*, pp. 480, vol. 1) (*Fatāwa-e-'Ālamgīrī*, pp. 58, vol. 1)
3. Nowadays, the trend of wearing thin clothing is growing. Wearing such thin clothes that expose any part of thigh or Sitr is Ḥarām even when not offering Ṣalāh. (*Baḥār-e-Sharī'at*, pp. 480, vol. 1)
4. Wearing such thick skin-tight clothes that do not expose the colour of the body but reveal the shape of Sitr will not invalidate the Ṣalāh but it is not permissible for other people to look at that part of the

body. (*Rad-dul-Muḥtār*, pp. 103, vol. 2) Coming in front of others wearing such skin-tight clothes is prohibited and it is more strictly forbidden for women. (*Baḥār-e-Sharī'at*, pp. 480, vol. 1)

5. Some women wear such thin shawl made of muslin etc. that reveals the blackness of their hair during Ṣalāḥ or wear such dress through which the colour of body-parts is visible; the Ṣalāḥ offered wearing such a dress will not be valid.

### 3. Istiqbāl-e-Qiblaḥ

Istiqbāl-e-Qiblaḥ means facing towards the Qiblaḥ during Ṣalāḥ.

1. If the Muṣallī (the one offering Ṣalāḥ) turns his chest deliberately from Qiblaḥ without a valid reason, his Ṣalāḥ will become invalid even if he turns back to Qiblaḥ instantly. However, if his chest turns unintentionally and he turns back to Qiblaḥ within the amount of time in which 'سُبْحَانَ اللَّهِ' can be uttered thrice, his Ṣalāḥ will not be invalid. (*Munya-tul-Muṣallī*, pp.193) (*Baḥr-ur-Rāiq*, pp. 497, vol. 1)
2. If only face turned from Qiblaḥ, it is Wājib to turn the face back towards Qiblaḥ instantly. Although the Ṣalāḥ will not become invalid in this case, it is Makrūḥ-e-Taḥrīmī to do so without a valid reason. (*Al-Marja'-us-Sabiq*)
3. If someone is present at such a place where there is neither any means to know the direction of Qiblaḥ nor any such Muslim whom he could ask the direction, so, in this case, he has to do **Taḥarri**, i.e. ponder (as to where the direction of Qiblaḥ may be). He should turn towards the direction in which his heart guides him. This is the direction of Qiblaḥ for him. (*Dur-re-Mukhtār*, pp. 143, vol. 2) (*Rad-dul-Muḥtār*, pp. 143, vol.2)

4. If someone offered Ṣalāh doing Taḥarri and got to know later on that the direction in which he offered Ṣalāh was not the correct direction of Qiblaḥ, his Ṣalāh will still be valid; it does not need to be repeated. *(Tanvīr-ul-Abṣār, pp. 143, vol. 2)*
5. If someone is offering Ṣalāh doing Taḥarri, another person sees him and starts offering Ṣalāh facing the same direction without doing Taḥarri, his Ṣalāh will not be valid; he will have to do his own Taḥarri. *(Rad-dul-Muḥtār, pp. 143, vol. 2)*

#### 4. Waqt (Timings)

It is necessary to offer Ṣalāh **within its stipulated time**. For example, today's 'Aṣr Ṣalāh is to be offered, it is necessary that the time for 'Aṣr has begun. 'Aṣr Ṣalāh will not be valid if it is offered before the beginning of its time.

1. Usually, the time-tables (of Ṣalāh) are displayed in Masājid. The timings of Ṣalāh can easily be ascertained with the help of the time-tables compiled by reliable Tawqīt Dān (Experts in Ṣalāh / fasting timings) and certified by Ahl-e-Sunnah scholars.
2. It is Mustahab for Islamic sisters to offer Fajr Ṣalāh in its initial time; as for other Ṣalāh, it is better for them to wait for men's Jamā'at, and offer Ṣalāh after the Jamā'at ends. *(Dur-re-Mukhtār, pp. 30, vol. 2)*

#### Three Makrūh Times

1. From the time of sunrise up to the next 20 minutes.
2. From 20 minutes before sunset to the time of sunset.

3. From Niṣf-un-Naḥār to the time when the sun begins to decline. No Ṣalāh, whether it is Farḍ, Wājib, Nafl or Qaḍā is permissible during these three times.

However, if someone has not offered ‘Aṣr Ṣalāh and Makrūh time has started, he can still offer it, but delaying Ṣalāh to this extent is Ḥarām. (*Fatāwa-e-‘Ālamgīrī*, pp. 52, vol. 1) (*Dur-re-Mukhtār*, pp. 37, vol. 2) (*Rad-dul-Muḥtār*, pp. 37, vol. 2) (*Baḥār-e-Sharī‘at*, pp. 454, vol. 1)

### **If the Makrūh Time Begins during Ṣalāh, then ...?**

The Salām of ‘Aṣr Ṣalāh should be performed at least 20 minutes before the sunset. A’lā Ḥaḍrat Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمٰن says, “It is preferable to delay Ṣalā-tul-‘Aṣr as long as possible, but it should be completed before the Makrūh time begins.” (*Fatāwā Raḍawīyyah (Jad īd)*, pp. 156, vol. 5) “If someone takes precaution and lengthens Ṣalāh such that the Makrūh time begins during his Ṣalāh, even then, he will not be objected to.” (*ibid*, pp. 139)

### **5. Niyyat (Intention)**

Niyyat means firm intention in heart. (*Tanvīr-ul-Abṣār*, pp. 111, vol. 2)

1. Although verbal intention is not necessary, it is better; provided the intention is present in heart. (*Fatāwa-e-‘Ālamgīrī*, pp. 65, vol. 1) Further, making intention in Arabic language isn’t necessary; it can be made in any other language. (*Dur-re-Mukhtār*, pp. 113, vol. 2)
2. As regards intention, there is no significance of verbal utterance. For example, if the intention of Zuhār Ṣalāh was present in heart but the word ‘Aṣr instead of Zuhār was mistakenly uttered, Zuhār Ṣalāh will still be valid. (*ibid*, pp. 112)



3. The least level of intention is that if someone asks as to which Ṣalāh is about to be offered, one should reply promptly. If he is in such a state that he has to recall before replying, then his Ṣalāh will not be valid. (*ibid*, pp. 113)
4. If the Ṣalāh is Farḍ, the intention of Farḍ is also necessary. For example, the intention ‘I am offering the **Farḍ** of today’s Zuḥar’ is to be present in heart. (*Dur-re-Mukhtār*, pp. 117, vol. 2) (*Rad-dul-Muḥtār*, pp. 117, vol. 2)
5. Even though it is correct to make just a general intention of Ṣalāh for Nafl, Sunnat and Tarāwīḥ, but it is safer to make the intention of Tarāwīḥ or current Sunnah while offering Tarāwīḥ; as for other Sunnah Ṣalāh, one should make the intention of Sunnah or that of the following of the Prophet ﷺ because some Mashāikh (scholars) consider a general intention insufficient for Sunnah Ṣalāh. (*Munya-tul-Muṣallī*, pp. 225)
6. For Nafl Ṣalāh, a general intention of Ṣalāh is sufficient even if ‘Nafl’ is not included in intention. (*Dur-re-Mukhtār*, pp. 116, vol. 2) (*Rad-dul-Muḥtār*, pp. 116, vol. 2)
7. The intention ‘My face is towards Qiblah’ is not a condition. (*Dur-re-Mukhtār*, pp. 129, vol. 2)
8. While offering Ṣalāh following an Imām (in Jamā’at), a Muqtadī can make the following intention as well: “I intend to offer the same Ṣalāh that the Imām is offering”. (*Fatāwa-e-Ālamgīrī*, pp. 67, vol. 1)
9. The intention for the funeral Ṣalāh is: “This Ṣalāh is for Allāh عَزَّوَجَلَّ and the supplication is for this deceased person.” (*Dur-re-Mukhtār*, pp. 126, vol. 2) (*Rad-dul-Muḥtār*, pp. 126, vol. 2)
10. It is necessary to make the intention of Wājib for a Wājib Ṣalāh and it has to be specified as well. For example, Eid-ul-Fiṭr, Eid-ul-

Aḍḥā, Naẓr (votive), the Ṣalāh after Ṭawāf (Wājib-ut-Ṭawāf) or the Nafl Ṣalāh that was deliberately cancelled, as the Qaḍā of such a Ṣalāh is also Wājib. (*Rad-dul-Muḥtār*, pp. 119, vol. 2)

11. Though Sajda-e-Shukr is Nafl, its intention is also necessary. For example, the intention ‘I am going to perform Sajda-e-Shukr’ is to be present in heart. (*ibid*)
12. According to the author of ‘Naḥr-ul-Fāiq’, intention is necessary even for Sajda-e-Saḥw, (*ibid*) i.e. one has to make intention in his heart that he is performing Sajda-e-Saḥw.

## 6. Takbīr-e-Taḥrīmāh

Starting Ṣalāh by uttering **اللَّهُ أَكْبَرُ** is compulsory. (*Baḥār-e-Sharīʿat*, pp. 500, vol. 1)

## Seven Farāid of Ṣalāh

There are seven Farāid in Ṣalāh.

- (1) Takbīr-e-Taḥrīmāh (2) Qiyām (3) Qirā-at (4) Rukūʿ (5) Sujūd (6) Qaʿdaḥ-e-Ākhīrah (7) Khurūj-e-Biṣunʿihī. (*Dur-re-Mukhtār*, pp. 158-170, vol. 2) (*Baḥār-e-Sharīʿat*, pp. 507, vol. 1)

## 1. Takbīr-e-Taḥrīmāh

In fact, Takbīr-e-Taḥrīmāh (also called Takbīr-e-Aulā) is one of the pre-conditions for Ṣalāh but it has also been included in the Farāid because it is closely attached to the acts of Ṣalāh. (*Ghunyah*, pp. 256)

1. If the Muqtadī says the word ‘Allāh’ of Takbīr-e-Taḥrīmāh with the Imām but utters the word ‘Akbar’ before the Imām utters the same word, his Ṣalāh will not be valid. (*Fatāwa-e-ʿĀlamgīrī*, pp. 68, vol. 1)

2. If the Muqtadī finds the Imām in Rukū' and bends instantly for Rukū' uttering the Takbīr, i.e. he finishes the Takbīr after he had already bent down to such an extent that his hands would touch his knees if he stretched them, his Ṣalāh will not be valid. (*Fatāwa-e-Ālamgīrī*, pp. 69, vol. 1) (*Rad-dul-Muhtār*, pp. 176, vol. 2) (What he should do on such an occasion is to utter the Takbīr-e-Taḥrīmaḥ whilst standing erect and then do Rukū' uttering **اللَّهُ أَكْبَرُ**. If he manages to join the Imām in Rukū' even for a moment, the Rak'at will be counted, but if the Imām stands up before he joins the Imām in Rukū', the Rak'at will not be counted.)
3. If someone is unable to pronounce Takbīr because of dumbness or loss of the faculty of speaking due to any other reason, he does not have to utter it; just making intention in heart is sufficient for him. (*Dur-re-Mukhtār*, pp. 220, vol. 2)
4. If the word "Allāh" is mispronounced as **اللّه** (Āllāḥ) or the word **اَكْبَرُ** (Akbar) as **اَكْبِر** (Ākbar) or **اَكْبَار** (Akbār), the Ṣalāh will be invalid. If anyone deliberately utters any of these words despite understanding their Fāsīd (wrong) meaning, he will become a Kāfir (disbeliever). (*Dur-re-Mukhtār*, pp. 218, vol. 2)

These days, in case of a big Jamā'at, most of the Mukabbirs, voluntarily conveying the voice of Takbīr to those offering Ṣalāh at the back side, are heard mispronouncing the word 'Akbar' as 'Akbār' due to the lack of religious knowledge. As a result of this mispronunciation, the Ṣalāh of such Mukabbirs as well as that of those offering Ṣalāh following their Takbīrs becomes invalid. Therefore, one should refrain from uttering Takbīr without learning necessary rulings.

5. If someone performs first Rak'at's Rukū' with the Imām, he will gain the Ṣawāb of Takbīr-e-Aulā. (*Fatāwa-e-Ālamgīrī*, pp. 69, vol. 1)

## 2. Qiyām

1. The least level of Qiyām is that if the hands are stretched, they should not reach knees whereas complete Qiyām is to stand erect. (*Dur-re-Mukhtār*, pp. 163, vol. 2) (*Rad-dul-Muhtār*, pp. 163, vol. 2)
2. The duration of Qiyām and that of Qirā-at is the same; standing in Qiyām is Farḍ, Wājib or Sunnaḥ for as long as Farḍ Qirā-at, Wājib Qirā-at or Sunnaḥ Qirā-at requires respectively. (*ibid*)
3. Qiyām is Farḍ for Farḍ, Witr, Eīdaīn and the Sunan of Fajr Ṣalāḥ. If anyone offered any of these Ṣalāḥ sitting without a valid reason, Ṣalāḥ would not be valid. (*ibid*)
4. Feeling just slight pain in standing is not a valid excuse, instead, a person can be exempted from Qiyām when he/she is unable to stand or perform Sajdaḥ, or when his wound bleeds due to standing or performing Sajdaḥ or a drop of urine is released, or his quarter Sitr is exposed, or he is quite unable to do Qirā-at. Similarly, if a person is able enough to stand, but it will result in the intensity or prolongation of his illness or unbearable pain, he can offer Ṣalāḥ sitting. (*Ghunyaḥ*, pp. 261-267)
5. If it is possible to stand for Qiyām leaning on a staff (crutches) or wall, or by the help of a servant, it is Farḍ to do so. (*Ghunyaḥ*, pp. 261)
6. If it is possible to utter just Takbīr-e-Taḥrīmāḥ standing, it is Farḍ to utter **اللَّهُ أَكْبَرُ** whilst standing and then (if it isn't possible to remain standing anymore), he may sit down. (*ibid*, pp. 262)

## Beware!

Beware! The people who offer their Farḍ Ṣalāh sitting due to any slight pain, injury etc. should consider the foregoing ruling of Sharī'ah; it is Farḍ to repeat every such Ṣalāh offered sitting despite having the strength to stand. Similarly, it is also Farḍ to repeat all such Ṣalāh offered sitting despite the fact that they could have been offered standing by leaning on a staff, wall or with the help of a person. (*Bahār-e-Sharī'at*, pp. 511, vol. 1) The same rule applies to women, i.e. they are not allowed to offer Ṣalāh sitting without Sharī' permission.

7. Some Masājid provide chairs on which some old people sit and offer Ṣalāh despite coming to the Masjid on foot, they even talk with others standing after the Ṣalāh; if such people offer Ṣalāh sitting without Shara'ī permission, their Ṣalāh will not be valid.
8. It is permissible to offer Nafl Ṣalāh sitting despite having the strength to stand; however, it is better to offer it standing. Ḥaḍrat Sayyidunā 'Abdullāh bin 'Amr رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that the Prophet of Raḥmah, the intercessor of Ummaḥ, the distributor of Na'maḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "The Ṣalāh of the one offering in sitting-posture is half of the one offering in standing-posture (the Šawāb would be half)." (*Ṣaḥīḥ Muslim*, pp. 370, Ḥadīṣ 735) However, the Šawāb will not be reduced if someone offers it sitting due to any valid reason. Nowadays, the trend of offering Nafl Ṣalāh in sitting-posture has developed. People seem to be under the impression that offering these Nafl sitting is better; it is their misconception. The same ruling applies to the two Rak'at Nafl after the Witr (to offer them standing is better). (*Bahār-e-Sharī'at*, pp. 670, vol. 1)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

### 3. Qirā-at (Recitation of the Holy Quran)

1. Qirā-at means ‘pronouncing each and every letter from its correct place of origin so that each letter is quite distinct from every other letter.’ (*Fatāwa-e-Ālamgīrī*, pp. 69, vol. 1)
2. Even when reciting in low volume, it is necessary for the reciter to hear his voice of recitation. (*ibid*)
3. If the letters are pronounced correctly, but not loud enough for the reciter to hear himself (and there is no obstruction such as noise or the problem of hard of hearing either), the Ṣalāḥ will not be valid in this case. (*ibid*)
4. Although it is necessary for the reciter to listen to the voice of recitation himself, the sound should not reach others in Sirrī Ṣalāḥ (the Ṣalāḥ in which recitation is done in low volume). Similarly, listening to the voice of recitation while reciting Tasbīḥāt etc. is also necessary.
5. Likewise, whatever is to be recited or said even other than Ṣalāḥ, it must be recited or said in such a loud voice that the reciter or speaker could hear himself; for example, giving a divorce, freeing a slave or mentioning the name of Allāḥ ﷻ when slaughtering an animal. In all these cases, the words must be said loud enough for the reciter to hear. (*ibid*) The same should be kept in mind when reciting Durūd Sharīf and other Awrāds.
6. To recite at least one Āyah in the first two Rak’at of a Farḍ Ṣalāḥ, every Rak’at of Witr, Sunan and Nawāfil Ṣalāḥ is Farḍ for the Imām as well as the Munfarid. (*Marāqil falāḥ*, pp. 51)
7. A Muqtadī is not allowed to do Qirā-at in Ṣalāḥ, neither Sūra-e-Fātiḥāḥ nor any other Āyah; neither in a Sirrī Ṣalāḥ nor in a Jahri

Ṣalāh. The Qirā-at of the Imām is sufficient for the Muqtadī. (*Marāqil falāh*, pp. 51)

8. If someone did not do Qirā-at in any Rak'at of Farḍ Ṣalāh or did Qirā-at only in one Rak'at, his Ṣalāh would be invalid. (*Fatāwa-e-Ālamgīrī*, pp. 69, vol. 1)
9. One should recite the Qurān slowly in Farḍ Ṣalāh and, at a medium pace, in Tarāwīḥ. Fast recitation in Nawāfil of the night is permissible, however, the words should be clearly understandable, i.e. the Maddat should be pronounced with at least the minimum degree of length set by Qurrā, otherwise, it is Ḥarām, because we have been commanded to recite the Qurān with Tartīl (slowly). (*Dur-re-Mukhtār*, pp. 320, vol. 2) (*Rad-dul-Muhtār*, pp. 320, vol. 2)

These days, most of the Ḥuffāz recite in such a way that not to speak of maintaining the length of Mad; one cannot understand any word except **يَعْلَمُونَ. تَعْلَمُونَ**, they do not pronounce the letters properly, they even miss out words. Even worse, they boast amongst others about their speed of recitation. Reciting the Quran in such a manner is strictly Ḥarām. (*Bahār-e-Sharī'at*, pp. 547, vol. 1)

## Correct Pronunciation of Alphabets is Essential

Most of the people are unable to distinguish between the sounds of **ط. س ص ث. ا ع ح. د ض ذ ظ**. Remember, if the meaning of a word becomes Fāsid (wrong) as a result of changing the sound of letter, Ṣalāh will not be valid. (*Bahār-e-Sharī'at*, pp. 125, part. 3)

For example, if someone says **عَزِيزٌ** instead of **عَظِيمٌ** (with a **ز** instead of a **ظ**) in **سُبْحَنَ رَبِّيَ الْعَظِيمِ**, his Ṣalāh will become invalid. Therefore, if someone cannot utter **عَظِيمٌ** properly, he should utter **سُبْحَنَ رَبِّيَ الْكَرِيمِ** instead. (*Qānūn-e-Sharī'at*, pp. 105, part. 1) (*Rad-dul-Muhtār*, pp. 242, vol. 2)

## Warning!

Just a little practice is not enough for the one unable to pronounce letters correctly; he must practice hard day and night. If such a person can offer Ṣalāḥ led by the Imām reciting correctly, it is Farḍ for him to do so, or he must recite only such Ayaḥs that he can recite correctly. If both the aforementioned cases are impossible, his own Ṣalāḥ will be valid during his learning period. Regretfully, these days a lot of people have this shortcoming. They do not know how to recite the Qurān correctly and do not try to learn either. Remember, this ruins Ṣalāḥ.

*(Bahār-e-Sharī'at, pp. 570, vol. 1)*

If someone could not correct his pronunciation in spite of making every possible effort day and night (as some people are unable to pronounce the letters properly) he must keep practicing day and night, in this case, he will be considered **excused** during his learning-period. His own Ṣalāḥ will be valid but he cannot lead the Ṣalāḥ of those who can recite correctly, however, during his learning period, he can lead the Ṣalāḥ of those who cannot correctly pronounce such letters that he is also unable to pronounce correctly. But if he does not make any effort at all, so even his own Ṣalāḥ will not be valid, how can others' Ṣalāḥ be valid under his Imāmat. *(Fatawā Raḍawīyah (Jad īd), pp. 254, vol. 6)*

## Madrasa-tul-Madīnaḥ

Dear Islamic brothers! You may have realised the importance of Qirā-at. Indeed, extremely unfortunate is the Muslim who does not learn correct recitation of the Holy Qurān. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Numerous Madāris by the name of '**Madrasa-tul-Madīnaḥ**' have been established by Dawat-e-Islami, the global, non-political, religious movement of the Qurān and Sunnaḥ. In these Madāris, girls and boys are taught Ḥifẓ and Nāẓiraḥ Qurān free of cost.



Moreover, the correct pronunciations of letters as well as Sunnaḥs are taught to the adults usually after Ṣalā-tul-‘Ishā in Masājid. Would that everyone starts teaching and learning the Holy Qurān in their homes! Would that every such Islamic brother able enough to recite the Qurān correctly starts teaching other Islamic brothers! Likewise, the Islamic sisters who can recite correctly should teach others and those who cannot recite properly should learn from them. *إِنَّ هَذَا اللَّهُ عَزَّوَجَلَّ*, Qurānic teachings will prevail everywhere and those learning and teaching will earn great Ṣawāb, *إِنَّ هَذَا اللَّهُ عَزَّوَجَلَّ*.

#### 4. Rukū’

The least level of Rukū’ is to bend forward to such an extent that if hands are stretched, they should reach the knees while complete Rukū’ is to keep the back horizontally straight. (*Dur-re-Mukhtār*, pp. 165, vol. 2) (*Baḥār-e-Sharī‘at*, pp. 513, vol. 1)

The beloved Rasūl of Allāh *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* said, “Allāh *عَزَّوَجَلَّ* does not see (mercifully) at such a Ṣalāḥ of the person in which he does not straighten his back between Rukū’ and Sujūd.” (*Musnad Imām Aḥmad*, pp. 617, vol. 3, *Ḥadīṣ* 10803)

#### 5. Sujūd

1. The beloved Rasūl of Allāh *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* said, “I have been commanded to perform Sajdah on seven bones: (i) the face, (ii & iii) both hands, (iv & v) both knees and (vi & vii) finger-set of both feet; I have (also) been commanded not to fold my clothes and hair. (*Ṣaḥīḥ Muslim*, pp. 253, *Ḥadīṣ* 490)
2. Two Sujūd are Farḍ in each Rak‘at. (*Baḥār-e-Sharī‘at*, pp. 513, vol. 1)
3. It is necessary that the forehead properly rests on the ground. Resting of forehead means hardness of the ground should be felt.

If someone performed Sajdah in such a way that his forehead did not properly rest on the ground, Sajdah would not be valid. (*ibid*, pp. 513, 514)

4. In case of performing Sajdah on something soft such as grass, wool or a carpet, if the forehead firmly rests onto it, i.e. it is pressed so hard that it cannot be pressed any more, Sajdah will be valid, otherwise, not. (*Fatāwa-e-Ālamgīrī*, pp. 70, vol. 1)
5. These days, the trend of using carpets in Masājīd has developed (in some Masājīd foam is also spread underneath the carpets). While performing Sajdah on a carpet, make it sure that the forehead firmly rests, otherwise Ṣalāh will not be valid. If the nasal bone did not rest on the ground properly, the Ṣalāh will be Makrūh-e-Taḥrīmī and it would be Wājib to repeat such a Ṣalāh. (*Baḥār-e-Sharī'at*, pp. 514, vol. 1, etc.)
6. As the forehead does not properly rest on a spring mattress, Ṣalāh will not be valid on it. (*ibid*)

## Disadvantages of Carpets

It is difficult to perform Sajdah properly on the carpet; carpets cannot easily be cleaned either. Therefore, dust and germs accumulate inside them. In Sajdah, dust and germs enter the body by means of breathing. Allāh عَزَّوَجَلَّ forbid, the fluff of carpet, in case of sticking to the lungs as result of inhaling, could give rise to the danger of cancer. Sometimes, children vomit or urinate on the carpet; similarly, cats, rats and lizards also excrete on them. In case of carpet's being impure, it is not even bothered to purify it. Would that the trend of using carpets in Masājīd die out!

## How to Purify an Impure Carpet

Wash the impure area of the carpet and hang it; let it remain hanging till the drops of water stop dripping from it. Then, wash and hang it for the second time and let it remain hanging until it stops dripping. Then, wash and hang it for the third time in the same way, it will become pure when it stops dripping. Purify mats, shoes and such clay pots that absorb water according to the same method.

Another way of purifying impure carpet, cloth etc. is to keep it dipped into flowing water (for example, a river, stream, or under a tap) for the amount of time till one gets the strong probability that the impurity has been carried away by the water. If a small child urinates on a carpet, just splashing a few drops of water onto it will not purify it. Remember, the urine of even one day's old infant is impure. (For detailed information, go through Bahār-e-Sharī'at volume one, page. 396-405)

## 6. Qa'daḥ-e-Ākhīrah

After the completion of all Rak'āt of Ṣalāh, it is Farḍ to sit in Qa'daḥ for the amount of time in which complete Tashahhūd (التَّحِيَّات) up to **وَرَسُولُهُ** is recited. (*Fatāwa-e-Ālamgīrī*, pp. 70, vol. 1) If the Muṣallī offering a four-Rak'at Farḍ Ṣalāh did not perform Qa'daḥ after the fourth Rak'at and has not yet performed the Sajdaḥ of the fifth Rak'at, he has to sit down. However, if he has performed the Sajdaḥ of the fifth Rak'at (or in case of **Fajr**, did not sit after two Rak'āt and did the Sajdaḥ of the **third Rak'at** or in case of **Maghrib**, did not sit after the third Rak'āt and did the Sajdaḥ of the **fourth Rak'at**), the Farḍ Ṣalāh will become invalid in all these cases. In these cases, he should add one more Rak'at except Maghrib Ṣalāh. (*Ghunyah*, pp. 290)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## 7. Khurūj-e-Biṣun'ihī

Khurūj-e-Biṣun'ihī i.e. after the Qa'daḥ-e-Ākhīrah, deliberately saying Salām, talking or any other such act that finishes the Ṣalāh. However, if any other deliberate act except Salām was found, repeating such a Ṣalāh will be Wājib, and if any such act was found without intention, the Ṣalāh will become invalid. (*Baḥār-e-Sharī'at*, pp. 516, vol. 1)

## Thirty Wājibāt of Ṣalāh

1. Uttering 'اللَّهُ أَكْبَرُ' for Takbīr-e-Taḥrīmah.
2. Reciting Sura-e-Fātiḥah, a Sūrah, or one such Qurānic Āyah that is equivalent to three small ones or three small Āyahs in every Rak'at of every Ṣalāh except the third and the fourth Rak'at of Farḍ Ṣalāh.
3. Reciting Sura-e-Fātiḥah before the Sūrah.
4. Not reciting anything except 'أَمِينَ' and 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' between Alḥamd and the Sūrah.
5. Doing Rukū' immediately after Qirā-at.
6. Doing the second Sajdah after the first one (in sequence).
7. Maintaining Ta'dil-e-Arkān, i.e. staying in Rukū', Sujūd, Qawmah and Jalsah for the amount of time in which 'سُبْحَانَ اللَّهِ' can be uttered at least once.
8. Qawmah, i.e. standing erect after Rukū' (some people do not straighten their back after Rukū', it is the missing of a Wājib).
9. Jalsah, i.e. sitting upright between two Sujūd (some people do the second Sajdah before they properly sit upright after the first one missing a Wājib. No matter how extreme hurry is, it is mandatory

to sit straight or else the Ṣalāh will become Makrūh-e-Tahrīmī and repeating such a Ṣalāh will be Wājib).

10. The first Qa'daḥ is Wājib even in a Nafl Ṣalāh (In fact, every Qa'daḥ in two Rak'at Nafl Ṣalāh is the 'last Qa'daḥ' and is, therefore, Farḍ; if someone did not do Qa'daḥ and stood up forgetfully and if he has not yet done Sajdaḥ of the third Rak'at, he must return and do Sajda-e-Sāhw). (*Baḥār-e-Shar'at*, pp. 480, vol. 1)

If someone has done the Sajdaḥ of the 3rd Rak'at of Nafl Ṣalāh, now he has to complete the fourth Rak'at and do Sajda-e-Sāhw. Sajda-e-Sāhw became Wājib because although Qa'daḥ is Farḍ after every two Rak'at of Nafl Ṣalāh, the first Qa'daḥ turned into Wājib from Farḍ because of performing the Sajdaḥ of the third or fifth Rak'at and so on. (*Hāshiya-tuṭ-Ṭaḥṭāwī Alā Marāqil Falāḥ*, pp. 466)

11. Not reciting anything after Tashahḥud in the first Qa'daḥ of Farḍ, Witr or Sunnah-e-Muakkadaḥ Ṣalāh.
12. Reciting complete Tashahḥud in both Qa'daḥ. If even one word is missed, Wājib will be missed and Sajda-e-Sāhw will be Wājib.
13. If someone forgetfully recites **اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا** or **اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ** after Tashahḥud in the first Qa'daḥ of Farḍ, Witr, and Sunnat-e-Muakkadaḥ, Sajda-e-Sāhw will become Wājib; if someone says it deliberately, repeating the Ṣalāh will be Wājib. (*Dur-re-Mukhtār*, pp. 269, vol. 2)
14. Saying the word 'اَلسَّلَامُ' when turning face to the right and left side is Wājib each time; saying the word 'عَلَيْكُمْ' is not a Wājib, it's a Sunnah.
15. Uttering the Takbīr of Qunūt in Witr.

16. Reciting Du'ā-e-Qunūt in Witr.
17. The six Takbīrāt of both Eīd Ṣalāh.
18. Takbīr of Rukū' in the second Rak'at of both Eīd Ṣalāh and uttering the word 'اللَّهُ أَكْبَرُ' for it.
19. Imām's doing Qirā-at in such a loud voice (that at least three persons could hear) in Jahri Ṣalāh such as the first two Rak'ats of Maghrib and 'Ishā and all the Rak'ats of Fajr, Jumu'aḥ, Eīdaīn, Tarāwīḥ and the Witr of Ramaḍān.
20. Doing Qirā-at with low volume in the "Sirri Ṣalāh" such as Zuhar and 'Aṣr.
21. Performing every Farḍ and Wājib in its prescribed order.
22. Doing Rukū' only once in each Rak'at.
23. Doing Sajdah only twice in each Rak'at.
24. Not doing Qa'dāḥ before the second Rak'at.
25. Not doing Qa'dāḥ in the third Rak'at of a four Rak'at Ṣalāh.
26. Doing the Sajdah of Tilāwat in case of reciting an Āyah of Sajdah.
27. Doing Sajda-e-Saḥw if it has become Wājib.
28. Avoiding the pause for the amount of time in which Tasbīḥ (i.e. سُبْحَانَ اللَّهِ) can be uttered three times in between two Farāīḍ, two Wājibāt or a Farḍ and a Wājib.
29. Muqtadī's remaining silent when the Imām is doing Qirā-at whether aloud or quietly.
30. Following the Imām in all Wājibāt except the Qirā-at. (*Baḥār-e-Sharī'at*, pp. 517, 519, vol. 1) (*Dur-re-Mukhtār*, pp. 184, 203, vol. 2) (*Rad-dul-Muḥtār*, pp. 184, 203, vol. 2)

## Approximately Ninety-Six (96) Sunan of Ṣalāh

### Sunan of Takbīr-e-Taḥrīmāh

1. Raising hands for Takbīr-e-Taḥrīmāh
2. Keeping fingers in their normal condition i.e. neither keep them too close nor produce tension in them.
3. The inside part of palms as well as that of fingers should face the Qiblah.
4. Not bowing head at the time of Takbīr
5. Raising both hands up to ears before starting the utterance of Takbīr
6. The same Sunan apply to the Takbīr of Qunūt and
7. The Takbīrāt of the both Eid Ṣalāh as well.
8. Imām's uttering **اللَّهُ أَكْبَرُ**,
9. **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ** and
10. Salām loudly (raising voice louder than requirement is Makrūh).
11. Folding hands immediately after the Takbīr is Sunnah (after uttering Takbīr-e-Aulā, some people drop their hands to their sides or sway their arms backwards and then fold their hands; this is a deviation from Sunnah). (*Baḥār-e-Sharī'at*, pp. 520-522, vol. 1)

### Sunan of Qiyām

12. Men should fold their hands beneath their navel with their right palm on the back of their left wrist joint, right thumb and small finger should be around left wrist and their remaining right hand fingers should be on the back of left forearm.
13. Reciting Ṣanā first and then

14. Ta'aw-wuẓ (أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) and then
15. Tasmiyah (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ).
16. Reciting Ṣanā, Ta'aw-wuẓ and Tasmiyah immediately one after the other.
17. Uttering all of them with low volume.
18. Uttering آمين.
19. Uttering it (آمين) in low voice also.
20. Reciting Ṣanā immediately after Takbīr-e-Aulā. (In Ṣalāh, Ta'aw-wuẓ and Tasmiyah are linked with the Qirā-at, as the Muqtadī does not have to do Qirā-at, it is not Sunnah for him to recite Ta'aw-wuẓ and Tasmiyah either; however, the Muqtadī missing one or more Rak'at should recite them while offering his missed Rak'at). (*Dur-re-Mukhtār*, pp. 234, vol. 2)
21. Ta'aw-wuẓ should be recited in the first Rak'at only.
22. Tasmiyah is Sunnah at the beginning of every Rak'at. (*Bahār-e-Sharī'at*, pp. 522, 523, vol. 1)

### Sunan of Rukū'

23. Uttering اللَّهُ أَكْبَرُ for Rukū'
24. Uttering سُبْحَانَ رَبِّيَ الْعَظِيمِ three times in Rukū'
25. Man's holding knees with hands;
26. Spreading fingers wide apart and,
27. Keeping legs straight in Rukū' (some people bend their legs like a bow, this is Makrūh). (*Bahār-e-Sharī'at*, pp. 525, vol. 1)



28. In Rukū', the back should be so straight (horizontally) that even if a glass of water is placed on the back, the glass should remain still.

(*Fath-ul-Qadīr*, pp. 259, vol. 1)

29. In Rukū', the head should neither be higher nor lower (than the back) it should be in the straightness of the back. (*Ĥidāyah*, pp. 50, vol. 1)

The beloved Rasūl of Allāh ﷺ said, "The Ṣalāh of the one not keeping his back straight in Rukū' and Sujūd is insufficient (imperfect)." (*Sunan Abū Dāwūd*, pp. 325, vol. 1, Ḥadīṣ 855)

The Holy Prophet ﷺ said, "Perform your Rukū' and Sujūd completely as, by Allāh عَزَّوَجَلَّ, I see you from back." (*Saḥīḥ Bukhārī*, pp. 263, vol. 1, Ḥadīṣ 742)

30. It is better (for a Muṣallī) to utter اللهُ أَكْبَرُ while bending for Rukū' i.e. to utter Takbīr when he starts bending for Rukū' and finish it having bent completely. (*Fatāwa-e-Ālamgīrī*, pp. 74, vol. 1) In order to do so, stretch the لام (lām) of Allāh, not the ب (bā) of Akbar or any other letter. (*Baḥār-e-Sharī'at*, pp. 525, vol. 1) Uttering اللهُ (Āllāhu), أَكْبَرُ (Ākbar) or أَكْبَارُ (Akbār) will invalidate the Ṣalāh. (*Dur-re-Mukhtār*, pp. 218, vol. 2) (*Rad-dul-Muhtār*, pp. 218, vol. 2)

## Sunan of Qawmah

31. Keeping hands down to sides when standing after Rukū'. (*Fatāwa-e-Ālamgīrī*, pp. 73, vol. 1)
32. Imām's uttering سَمِعَ اللهُ لِمَنْ حَمِدَهُ when standing from Rukū'
33. Muqtadī's uttering اَللّٰهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ

34. Uttering both is a Sunnah for Munfarid. (*Bahār-e-Sharī'at*, pp. 527, vol. 1)  
 1) The Sunnah will be fulfilled if the words رَبَّنَا لَكَ الْحَمْد are uttered but it is better to add the letter “و” after the word “رَبَّنَا”; uttering اللَّهُمَّ رَبَّنَا is better than uttering رَبَّنَا and adding both i.e. uttering اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْد is better than uttering رَبَّنَا لَكَ الْحَمْد. (*Dur-re-Mukhtār*, pp. 246, vol. 2)
35. A Munfarid should start uttering سَبِّحَ اللَّهُ لِيَنْحَدَّه while standing from Rukū' and, having stood erect, he should utter اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْد. (*Dur-re-Mukhtār*, pp. 247, vol. 2)

### Sunan of Sajdah

36. Uttering اللَّهُ أَكْبَرُ when going down for Sajdah
37. Uttering اللَّهُ أَكْبَرُ when returning from Sajdah.
38. Uttering سُبِّحْنَ رَبِّيَ الْأَعْلَى at least three times in Sajdah.
39. Placing palms on the ground in Sajdah
40. Keeping the fingers close together, facing the Qiblah
41. When going down for Sajdah, placing knees,
42. Hands,
43. Nose and
44. Forehead on ground in that order
45. Doing that in reverse order when returning from Sajdah i.e.
46. Forehead,
47. Nose,
48. Hands and

49. Knees should be lifted from ground in that order.
50. During Sajdah, it is a Sunnah for men to keep their arms apart from sides and
51. Thighs apart from belly.
52. Not laying forearms on the ground. If you are in a Ṣaf (row) during Jamā'at, then do not keep arms away from sides.
53. Making the soles of all ten toes of both feet touch the ground in such a way that their tips face the Qiblah. (*Bahār-e-Sharī'at*, pp. 528-530, vol. 1)

### **Sunan of Jalsah**

54. Sitting between both Sujūd, which is called Jalsah
55. Keeping the right foot upright and the left foot flat and sitting on the left foot
56. Keeping the toes of right foot towards the Qiblah
57. Placing both hands on thighs. (*Bahār-e-Sharī'at*, pp. 530, vol. 1)

### **Sunan of Standing for the Second Rak'at**

58. After the completion of both Sujūd, it is a Sunnah to stand up for the second Rak'at with the support of toes.
59. Placing hands on knees; however, there is no harm in placing hands on the ground for standing up due to weakness or pain in foot. (*Dur-re-Mukhtār*, pp. 262, vol. 2) (*Rad-dul-Muhtār*, pp. 262, vol. 2)

### **Sunan of Qa'dah**

60. After performing the Sujūd of the 2<sup>nd</sup> Rak'at, it is a Sunnah for men to lay their left foot flat.

61. Sitting with both buttocks on the left flattened foot
62. Keeping right foot upright and
63. Keeping the toes of right foot towards the Qiblah.
64. Keeping right hand on right thigh and
65. Left hand on left thigh
66. Leaving fingers in a normal state i.e. neither too close together nor too wide apart
67. Keeping fingertips close to the knees but one should not hold the knees
68. Raising the index finger of right hand while giving Shahadaḥ (Testimony) during الشَّحِيَّات. Its method is as follows:

Fold ring finger and the pinkie, form a ring with the middle finger and thumb, raise the index finger while uttering “لَا” and do not shake it hither and thither, put it down while uttering لَا إِلَهَ إِلَّا اللَّهُ and straighten all fingers. (*Bahār-e-Sharīʿat*, pp. 530, vol. 1)

69. Sitting in the second Qa'daḥ just like the first one. Reciting Tashahhūd as well. (*Dur-re-Mukhtār*, pp. 272, vol. 2)
70. Reciting Durūd Sharīf after Tashahhūd. Reciting Durūd-e-Ibrāhīm is preferable. (*Bahār-e-Sharīʿat*, pp. 531, vol. 1)
71. It is a Sunnah to recite Durūd Sharīf after Tashahhūd in the first Qa'daḥ of Nafl and **Sunan-e-Ghaīr Muakkadaḥ**. (*Rad-dul-Muhtār*, pp. 281, vol. 2)
72. Reciting Du'ā after Durūd Sharīf. (*Bahār-e-Sharīʿat*, pp. 534, vol. 1)

## Sunan of Performing Salām

73. Performing Salām twice uttering the following words:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

74. Turning the face to the right side first and then

75. The left side. (*Bahār-e-Sharī'at*, pp. 535, vol. 1)

76. Saying both Salām loudly is a Sunnah for the Imām, but the voice of the second Salām should be lower than the first one. (*Dur-re-Mukhtār*, pp. 294, vol. 2)

77. As soon as the Imām utters the word السَّلَام while performing the first Salām, his Ṣalāh will finish even if he has not yet uttered the word عَلَيْكُمْ; therefore, if any latecomer joined the Jamā'at after the Imām had already uttered the word السَّلَام, his Iqtidā would not be valid. However, his Iqtidā will be valid if the Imām, having performed the first Salām, performs Sajda-e-Saḥw provided Sajda-e-Saḥw had become Wājib. (*Rad-dul-Muhtār*, pp. 292, vol. 2)

78. When the Imām turns his face to the right and left side while performing Salām, he should make the intention of saying Salām to the people offering Ṣalāh at his right and left side respectively; but he should not intend to say Salām to any woman (even if she is present in the Jamā'at). Further, he should also intend to say Salām to Kirāman Kātibīn (angels deputed for writing deeds) as well as the angels deputed for safeguard during both Salām, but he should not fix any number in the intention. (*Dur-re-Mukhtār*, pp. 294, vol. 2)

79. Muqtadī (the one offering Ṣalāh with Jamā'at) should also intend to say Salām to the people and angels on both sides, further, he

should also make intention for the Imām while performing Salām towards the side where the Imām is present. If the Imām is in front of the Muqtadī, he should intend to say Salām to the Imām while performing both Salāms. A Munfarid should intend to say Salām to the angels only. (*Dur-re-Mukhtār*, pp. 299, vol. 2)

80. Muqtadī's transitions i.e. Rukū', Sujūd etc. should be with those of Imām's. (*Baḥār-e-Sharī'at*, pp. 535, vol. 1)

### Sunan after Performing the Salām

81. It is a Sunnah for the Imām either to turn right or left after performing the Salām; turning to right side is preferable. To sit facing the Muqtadīs is also permissible provided that not a single person is offering Ṣalāḥ in front of Imām's face up to the last Ṣaf. (*Baḥār-e-Sharī'at*, pp. 537, vol. 1)
82. It is permissible for a Munfarid to ask supplication without turning any side. (*Fatāwa-e-'Ālamgīrī*, pp. 77, vol. 1)

### Sunan of the Sunan-e-Ba'diyyah

(The Sunan after the Farā'id)

83. Talking should be avoided after the Farḍ Ṣalāḥ that is followed by Sunnah Ṣalāḥ. Even though the Sunan will be valid in spite of talking but their Ṣawāb will be reduced. To delay the Sunan is Makrūḥ; similarly, lengthy Awrād (invocations) are not permitted (between the Farḍ and the Sunan Ṣalāḥ). (*Ghunyah*, pp. 343) (*Rad-dul-Muḥtār*, pp. 300, vol. 2)
84. After the Farḍ that are followed by Sunnah, Du'ā should be brief; otherwise, the Ṣawāb of the Sunan will be reduced. (*Baḥār-e-Sharī'at*, pp. 539, vol. 1)

85. Even though it is correct that talking between Farḍ and Sunnah does not invalidate Sunnah, but their Šawāb is reduced; the same ruling applies to every such act that contradicts Tahrimah. (*Tanwīr-ul-Abṣār*, pp. 558, vol. 2)
86. Do not offer Sunnah Ṣalāh at the same place where Farḍ Ṣalāh was offered, instead, it should be offered at a different place such as right or left or front or rear side or at home. (*Fatāwa-e-Ālamgīrī*, pp. 77, vol. 1) (*Dur-re-Mukhtār*, pp. 302, vol. 2)

(There is no harm in the pause taking place as a result of going home for offering Sunnah Ṣalāh. However, it is a sin to pass across the front of a Muṣallī or face his front for changing the place or going home; if there is no space to go, offer Sunnah Ṣalāh at the same place).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## An Important Ruling of the Sunan

The Islamic brothers who engage in talking and walking having offered Sunan-e-Qabliyah or Ba'diyyah should learn a lesson from the following blessed Fatwa of A'lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. Therefore, replying to a question, A'lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, “The best time for the Sunan-e-Qabliyah is the initial time (of the Ṣalāh) provided talking or any other act that contradicts Ṣalāh is avoided between the Farḍ and Sunnah. As for Sunan-e-Ba'diyyah, it is Mustahab to offer them immediately after the Farāḍ; there is no harm in the pause taking place as a result of going home to offer them at home. However, the pause due to contradictory acts should be avoided; such a pause will result in the loss of the Šawāb of the Sunan-e-Qabliyah as well as Ba'diyyah and will render them out of the prescribed Sunnah method.” (*Fatāwā Raḍawīyyah (Jad īd)*, pp. 139, vol. 5)

## Sunan for Islamic Sisters

1. It is a Sunnah for the Islamic sisters to raise their hands to their shoulders whilst uttering Takbīr-e-Taḥrīmāh and Takbīr-e-Qunūt. *(Dur-re-Mukhtār, pp. 222, vol. 2) (Rad-dul-Muḥtār, pp. 222, vol. 2)*
2. In Qiyām, Islamic sisters and eunuchs should place their left palm just below breasts on their chest and put the right palm on the back of the left palm. *(Ghunyah, pp. 300)*
3. For Islamic sisters, in Rukū', placing hands on knees and keeping fingers not wide apart is a Sunnah. *(Baḥār-e-Sharī'at, pp. 525, vol. 1)*
4. Islamic sisters should slightly bow in Rukū' (just enough for their hands to reach their knees). Their backs should not be completely straight and they should not apply weight on their knees (simply place their hands on knees); their fingers should be close together and legs should be slightly bent i.e. not completely straight like men. *(Fatāwa-e-'Ālamgīrī, pp. 74, vol. 1)*
5. Islamic sisters should perform Sajdah keeping their body parts close together, i.e. arms touching body sides,
6. Belly touching thighs,
7. Thighs touching shins and
8. Shins touching the ground. *(Baḥār-e-Sharī'at, pp. 529, vol. 1)*
9. After performing the Sujūd of the second Rak'at, they should draw out their both feet towards the right side in Qa'dāh.
10. They should sit on their left buttock. *(Baḥār-e-Sharī'at, pp. 530, vol. 1)*

## Fourteen Mustahab-bāt of Ṣalāh

There are fourteen Mustahab-bāt in Ṣalāh.



1. Uttering the words of intention verbally. (*Dur-re-Mukhtār*, pp. 113, vol. 2)  
The presence of intention in heart is necessary; otherwise, Ṣalāh will not be valid even if verbal intention is made.
2. In Qiyām, standing with a gap of four fingers between both the feet. (*Fatāwa-e-Ālamgīrī*, pp. 73, vol. 1)
3. Focussing sight at the place of Sajdaḥ in Qiyām.
4. Focussing sight at feet in Rukū’
5. Focussing sight at nose in Sajdaḥ
6. Focussing sight at lap in Qa’daḥ
7. Focussing sight at right shoulder in the first Salām and
8. Focussing sight at left shoulder in the second Salām. (*Tanvīr-ul-Abṣār*, pp. 214, vol. 2)
9. For a Munfarid to utter the Tasbīḥ more than three times in Rukū’ and Sujūd (but in odd numbers i.e. 5, 7, 9). (*Fatḥ-ul-Qadīr*, pp. 259, vol. 1)
10. According to the narration on the part of Ḥaḍrat Sayyidunā ‘Abdullaḥ bin Mubārak رَضِيَ اللهُ تَعَالَى عَنْهُ mentioned in the book “Ḥilyaḥ” etc., it is Mustahab for the Imām to utter Tasbīḥāt five times. (*Baḥār-e-Sharī’at*, pp. 527, vol. 1)
11. To avoid coughing as long as possible. (*Baḥār-e-Sharī’at*, pp. 538, vol. 1)
12. If you need to yawn, keep your mouth closed, if the yawn does not stop, press your lips with your teeth, if this does not stop yawn either, put the back of your right hand on your mouth if you are in state of Qiyām, and the back of your left hand if you are in any other unit of Ṣalāh.

An effective way of stifling yawn is to recall that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and all the other Prophets عَلَيْهِمُ السَّلَام never yawned.

(*Bahār-e-Sharī'at*, pp. 538, vol. 1) (*Dur-re-Mukhtār*, pp. 215, vol. 2) (*Rad-dul-Muhtār*, pp. 215, vol. 2) **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ** yaw'n will stop instantly.

13. For the Imām and Muqtadīs to stand up when the Mukabbir says **سَجَّ عَلَى الْفَلَاحِ**. (*Bahār-e-Sharī'at*, pp. 538, vol. 1)
14. Performing Sajdah on earth without anything in between forehead and the ground. (*ibid*)

### A Practice of ‘Umar Bin ‘Abdul Aziz رضي الله تعالى عنه

Hujja-tul-Islām Ḥaḍrat Sayyidunā Imām Muḥammad Ghazālī عليه رحمة الله الوالى narrates that Ḥaḍrat Sayyidunā ‘Umar bin ‘Abdul Aziz رضي الله تعالى عنه would always perform Sajdah on the bare ground without spreading any mat etc. (*Ihyā-ul-‘Ulūm*, pp. 204, vol. 1)

### Excellence of a Dusty Forehead

Ḥaḍrat Sayyidunā Wāṣilāh bin Asqa’ رضي الله تعالى عنه narrates that the Holy Prophet صلى الله تعالى عليه وآله وسلم said, “None of you should remove his forehead-dust until he finishes his Ṣalāh because angels keep praying for his forgiveness for as long as the mark of Sajdah remains on his forehead.” (*Mu’jam Kabīr*, pp. 56, vol. 22, Ḥadīṣ 134)

Dear Islamic brothers! It is not better to remove dust from forehead during Ṣalāh and, Allāh عَزَّوَجَلَّ forbid, removing it out of arrogance is a sin. However, if the Muṣallī feels pain or his attention is diverted because of not removing the dust, there is no harm in removing the dust in this case. If someone suspects the fear of show-off, he should remove the dust from his forehead after the Ṣalāh.

### Twenty-Nine acts that Invalidate Ṣalāh

1. Talking. (*Dur-re-Mukhtār*, pp. 445, vol. 2)

2. Saying Salām to someone.
3. Replying to Salām of someone else. (*Fatāwa-e-Ālamgīrī*, pp. 98, vol. 1)
4. Replying to someone's sneeze (if you sneeze while offering Ṣalāh, you should remain silent; however, if you say اَلْحَمْدُ لِلّٰهِ, there is no harm in it. If you didn't say اَلْحَمْدُ لِلّٰهِ during the Ṣalāh, say after the Ṣalāh). (*ibid*)
5. Uttering اَلْحَمْدُ لِلّٰهِ on hearing good news. (*ibid*, pp. 99)
6. Saying اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ on hearing a bad news (or news of someone's death). (*ibid*)
7. Replying to the Azān. (*ibid*, pp. 100)
8. Uttering جَلَّ جَلَالُهُ on hearing the name of Allāh عَزَّوَجَلَّ. (*Ghunya-tul-Mustamlī*, P420)
9. Reciting Durūd Sharīf, for example صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, as a reply on hearing the blessed name of the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. (*Dur-re-Mukhtār*, pp. 460, vol. 2) (If جَلَّ جَلَالُهُ or صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم were uttered without the intention of reply, the Ṣalāh will not become invalid.)

## Crying during Ṣalāh

10. Due to pain or trouble, if the words 'āh', 'ooh', 'uff', 'tuff' are uttered or if letters are pronounced while crying during Ṣalāh, the Ṣalāh will become invalid. However, there is no harm if just tears welled up without the utterance of letters. (*Fatāwa-e-Ālamgīrī*, pp. 101, vol. 1, *Rad-dul-Muhtār*, pp. 455, vol. 2) If the Muqtadī begins to cry in Ṣalāh due to the voice of Imām's recitation and the words "Na'am", or "yes" are uttered, the Ṣalāh will be valid, for this word was uttered due to Khushū' (humility). However, if he said these words due to

Imām's attractive manner of recitation, the Ṣalāh would become invalid. (*Dur-re-Mukhtār*, pp. 456, vol. 2) (*Rad-dul-Muḥtār*, pp. 456, vol. 2)

## Coughing in Ṣalāh

11. If a patient spontaneously utters words “**āh**” and “**ūh**”, the Ṣalāh will not be invalid. Similarly, the letters uttered under compulsion whilst sneezing, yawning, coughing or burping etc. are exempted. (*Dur-re-Mukhtār*, pp. 456, vol. 2)
12. Blowing without making a sound is like breathing and will not invalidate Ṣalāh; but it is Makrūh to blow deliberately; however, if two letters are uttered whilst blowing, (uff, tuff etc.) Ṣalāh will become invalid. (*Ghunyah*, pp. 451)
13. Uttering two letters (e.g. “**akh**”) while clearing throat will invalidate Ṣalāh; however, if there is a valid excuse or proper purpose, for example, if you naturally feel to do so or to clear voice or correct Imām's mistake or draw the attention of the one passing from your front, then there is no harm in coughing in all these cases. (*Baḥār-e-Sharī'at*, pp. 608, vol. 1) (*Dur-re-Mukhtār*, pp. 455, vol. 2)

## Reading (from a written script) in Ṣalāh

14. Reciting the Quran seeing from its script or from any piece of paper or from writing on arch etc. during the Ṣalāh will invalidate the Ṣalāh. (However, if a Muṣallī just takes a glance at a Muṣḥaf Sharīf or arch etc. while reciting the memorized Ayāhs, there is no harm in it. Similarly, if the Muṣallī saw and comprehended an Āyāh written on a piece of paper etc. but did not recite it, there is no harm in it either.) (*Dur-re-Mukhtār*, pp. 463, vol. 2) (*Rad-dul-Muḥtār*, pp. 463, vol. 2)
15. Deliberately seeing and comprehending an Islamic book or any Islamic topic during the Ṣalāh is Makrūh and, if a worldly topic is

seen and comprehended during the Ṣalāh, it would be more Makrūh (*Baḥār-e-Sharī'at*, pp. 609, vol. 1). Therefore, one should keep things, such as books, packets and shopping bags, with any writing on them, mobile phone or watch etc. in such a way that their writing does not come into his sight during Ṣalāh. Or he should cover them with a handkerchief etc. Furthermore, avoid taking a glance at frames, stickers and leaflets etc. displayed at the pillars etc.

### Definition of 'Amal-e-Kašīr

16. 'Amal-e-Kašīr invalidates Ṣalāh provided it is neither from the acts of Ṣalāh nor it is aimed at rectifying Ṣalāh. Doing the act seeing which from distance seems as if the doer of that act is not offering Ṣalāh or if there is strong likelihood that he is not offering Ṣalāh, that act is 'Amal-e-Kašīr. If the one watching from distance is in doubt as to whether or not the doer of that act is offering Ṣalāh, the act will be 'Amal-e-Qalīl that does not invalidate Ṣalāh. (*Dur-re-Mukhtār*, pp. 464, vol. 2)

### Wearing Clothes during Ṣalāh

17. Wearing a kurta, pyjama or Tahband during Ṣalāh. (*Ghunyah*, pp. 452)
18. Undressing of Sitr during the Ṣalāh and, in the same condition, offering any act (of Ṣalāh) or the passing of the amount of time in which **سُبْحَانَ اللَّهِ** can be uttered thrice. (*Dur-re-Mukhtār*, pp. 467, vol. 2)

### Swallowing during Ṣalāh

19. During Ṣalāh, if someone eats or drinks something even in the least amount such as swallowing a sesame seed without chewing or swallowing a drop that fell into the mouth, his Ṣalāh will become invalid. (*Dur-re-Mukhtār*, pp. 462, vol. 2) (*Rad-dul-Muhtār*, pp. 462, vol. 2)

20. If something was embedded among teeth prior to the beginning of Ṣalāh, and the Muṣallī swallowed it, his Ṣalāh would become invalid provided the swallowed thing was equal or bigger than chick-pea. If it was smaller, the Ṣalāh will not become invalid but it would be Makrūh. (*Dur-re-Mukhtār*, pp. 462, vol. 2) (*Fatāwa-e-Ālamgīrī*, pp. 102, vol. 1)
21. Before Ṣalāh, someone ate a sweet thing whose crumbs were not in the mouth; just a little sweetness remained in saliva, swallowing it will not invalidate the Ṣalāh. (*Fatāwa-e-Ālamgīrī*, pp. 102, vol. 1)
22. If there is sugar etc. in the mouth that dissolves and reaches the throat, the Ṣalāh will become invalid. (*ibid*)
23. If gums bleed and the amount of saliva dominates that of blood, swallowing it will not invalidate the Ṣalāh, otherwise it will. (*Fatāwa-e-Ālamgīrī*, pp. 102, vol. 1) The sign of blood's domination is that if its taste is felt in throat, the Ṣalāh will become invalid. The invalidation of Ṣalāh depends upon taste while that of Wuḍū depends upon colour. Therefore, Wuḍū will become invalid when saliva turns red; if it is yellow, it will not become invalid.

### Deviating from the Qiblah during Ṣalāh

24. Turning chest from the direction of Qiblah at or beyond the angle of 45 degree without a valid reason will invalidate the Ṣalāh. If there is a valid reason, the Ṣalāh will not become invalid. For example, someone suspected Ḥadaṣ (the invalidation of Wuḍū) and as soon as he turned his face, he realized the mistake of suspecting; in this case, if he has not yet exited the Masjid, his Ṣalāh will not become invalid. (*Bahār-e-Sharī'at*, pp. 611, vol. 1) (*Dur-re-Mukhtār*, pp. 468, vol. 2)

### Killing a Snake during Ṣalāh

25. Killing a snake or scorpion does not invalidate the Ṣalāh provided that the Muṣallī does not have to walk three steps, nor is the need

of three strikes, otherwise the Ṣalāh will become invalid. (*Fatāwa-e-Ālamgīrī*, pp. 103, vol. 1) Killing a snake or scorpion is permissible when it is passing in front of the Muṣallī and there is fear of harm; if there is no fear of harm, killing it is Makrūh. (*ibid*)

26. Plucking three hairs consecutively or killing three lice or beating one louse thrice – all of these acts will invalidate Ṣalāh. If the Muṣallī did not beat consecutively, the Ṣalāh will not become invalid but it would be Makrūh. (*Fatāwa-e-Ālamgīrī*, pp. 103, vol. 1, *Ghunyah*, pp. 448)

### Itching in Ṣalāh

27. Scratching thrice in one unit (of Ṣalāh) will invalidate Ṣalāh; i.e. scratching once and then lifting hand, then scratching and lifting hand once again; it is twice-scratching. If the act of scratching is repeated for the third time, Ṣalāh will become invalid. Placing the hand once (at an organ) and moving it several times will be considered scratching once only. (*Fatāwa-e-Ālamgīrī*, pp. 104, vol. 1, *Ghunyah*, pp. 448)

### Mistakes in Reciting اللهُ أَكْبَرُ

28. While uttering Takbīrs of Intiqāl (transitions), if the word “Allāh” is read with a stretched اللهُ (Āllāh) or the word أَكْبَرُ (Akbar) is read with a stretched أَكْبَرُ (Ākbar) or with a stretched أَكْبَرُ (Akbar), the Ṣalāh will be invalid. If this mistake was committed while uttering Takbīr-e-Taḥrīmāh, the Ṣalāh would not start at all. (*Dur-re-Mukhtār*, pp. 473, vol. 2)

Most of the Mukabbirs, conveying the voice of Takbīr to those offering Ṣalāh at the back side, often commit these mistakes. As a result of this mispronunciation, the Ṣalāh of such Mukabbirs as

well as that of those offering Ṣalāḥ following their Takbīrs becomes invalid. Therefore, one should refrain from uttering Takbīr without learning necessary rulings.

29. While doing Qirā-at or reciting Azkāṛ (invocations) in Ṣalāḥ, the mistake that makes the meaning Fāsīd (wrong) will result in the invalidation of the Ṣalāḥ. (*Baḥār-e-Sharī'at*, pp. 614, vol. 1)

### **Thirty-two Makrūḥāt-e-Taḥrīmāḥ of Ṣalāḥ**

1. Fidgeting with beard, body or clothes. (*Fatāwa-e-Ālamgīrī*, pp. 105, vol. 1)
2. Folding cloth (*ibid*), as these days, some people lift their trousers etc. from front or rear side while going down for Sajdah. However, if the cloth sticks to the body, there is no harm in un-sticking it with one hand.

### **Hanging Shawl over Shoulders**

3. Sadal, i.e. hanging cloth; for example, keeping a shawl or handkerchief on head or shoulder in such a way that its both ends are hanging. However, if one end is on a shoulder and the other is hanging, there is no harm in it.
4. These days, some people keep their handkerchief on one shoulder in such a way that its one end is hanging at their belly while the other at their back, offering Ṣalāḥ in this state is Makrūḥ-e-Taḥrīmī. (*Baḥār-e-Sharī'at*, pp. 624, vol. 1)
5. Likewise, if either of the sleeves is folded higher than a half forearm, the Ṣalāḥ will become Makrūḥ-e-Taḥrīmī. (*Dur-re-Mukhtār*, pp. 490, vol. 2)

### **Intense Excretory Requirement**

6. Being in the intense need of urinating, defecating or breaking wind etc. If there is intensity before starting the Ṣalāḥ, starting Ṣalāḥ in



this case is a sin provided there is sufficient time available (for Ṣalāḥ). However, if the time for Ṣalāḥ will elapse in case of making Wuḍū having urinated or defecated, offer Ṣalāḥ in the same condition. If this state occurred during Ṣalāḥ, it is Wājib to cancel Ṣalāḥ provided there is sufficient time available (for the Ṣalāḥ). If someone offered Ṣalāḥ in the same state, he would be a sinner.

(*Rad-dul-Muḥtār*, pp. 492, vol. 2)

## Removing Grit during Ṣalāḥ

7. It is Makrūḥ-e-Taḥrīmī to remove grit during Ṣalāḥ. (*Dur-re-Mukhtār*, pp. 493, vol. 2) (*Rad-dul-Muḥtār*, pp. 493, vol. 2) Ḥaḍrat Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ said that when he asked the beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about touching grit during Ṣalāḥ, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Once, and if you avoid doing so, it is better than a hundred black-eyed she-camels.’ (*Ṣaḥīḥ ibn-e-Khuzaīmah*, pp. 52, vol. 2, *Ḥadīṣ* 897) However, if Sajdaḥ cannot be performed according to Sunnaḥ due to grit, removing it once is allowed. Further, if any Wājib cannot be performed without removing the grit, removing it is Wājib in this case even if there is the need of removing it more than one time.” (*Dur-re-Mukhtār*, pp. 493, vol. 2, *Rad-dul-Muḥtār*, pp. 493, vol. 2)

## Cracking Knuckles

8. It is Makrūḥ-e-Taḥrīmī to crackle knuckles during Ṣalāḥ. (*Dur-re-Mukhtār*, pp. 493, vol. 2) Ḥaḍrat Sayyidunā Khātim-ul-Muḥaqqiqīn Ḥaḍrat ‘Allāmaḥ Ibn-e-‘Abidīn Shāmī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has mentioned a narration with the reference of Sunan-e-Ibn-e-Mājaḥ that the beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Don’t crackle your knuckles during Ṣalāḥ.’ (*Sunan Ibn Mājaḥ*, pp. 514, vol. 1, *Ḥadīṣ* 965) Another narration with the reference of ‘Mujtaba’ says that the Holy

Prophet ﷺ prohibited from crackling knuckles at the time of waiting for Ṣalāh. One more narration says that knuckle-crackling was forbidden for the one going for offering Ṣalāh. On the basis of the foregoing Aḥādīṣ, the following three rulings were proved:

- a) Crackling knuckles during Ṣalāh as well as Tawābi'i (connectors of) Ṣalāh such as is going for offering Ṣalāh or waiting for Ṣalāh is Makrūh-e-Taḥrīmī. (*Baḥār-e-Sharī'at*, pp. 625, vol. 1)
  - b) Crackling knuckles unnecessarily when not offering Ṣalāh (nor even during Tawābi'i Ṣalāh) is Makrūh-e-Tanzīhī.
  - c) When not offering Ṣalāh, crackling knuckles out of a need such as giving rest to fingers is Mubāḥ. (*Rad-dul-Muḥtār*, pp. 493-494, vol. 2)
9. Tashbīk, i.e. intermixing the fingers of one hand with those of the other. (*Dur-re-Mukhtār*, pp. 493, vol. 2) The Holy Prophet ﷺ said, 'The one proceeding to Masjid should not do Tashbīk i.e. he should not intermix both hands' fingers with each other, (as) verily, he is in Ṣalāh.' (*Jāmi' Tirmizī*, pp. 396, vol. 1, Ḥadīṣ 386) Tashbīk is Makrūh-e-Taḥrīmī at the time of waiting for Ṣalāh as well as going for offering Ṣalāh. (*Baḥār-e-Sharī'at*, pp. 625, vol. 1, *Dur-re-Mukhtār*, pp. 493, vol. 2)

## Placing Hand on Back

10. Placing hand on back during Ṣalāh is Makrūh-e-Taḥrīmī. One should not place hand on the back i.e. at the middle of both the sides without a reason even when not offering Ṣalāh. (*Dur-re-Mukhtār*, pp. 494, vol. 2) The Holy Prophet ﷺ said that placing hand on back is the comfort of those who would be in Hell. (*Sharḥ-us-Sunnah-lil-Baghawi*, pp. 313, vol. 2, Ḥadīṣ 731) In other words, it is the practice of the Jews who would be in Hell; in reality, there would

be no comfort for those who would be in Hell.” (*Baḥār-e-Sharī’at*, pp. 618, vol. 1)

## Looking Towards the Sky

11. It is Makrūḥ-e-Taḥrīmī to raise the eye-sight towards the sky during Ṣalāh. (*Baḥār-e-Sharī’at*, pp. 626, vol. 1) The beloved and blessed Prophet ﷺ said, ‘How are those who raise eyes towards the sky during Ṣalāh; they had better refrain from it or else their eyes will be plucked.’ (*Saḥīḥ Bukhārī*, pp. 265, vol. 1, Ḥadīṣ 750)
12. Seeing here and there by turning the face (whether completely or partially) during Ṣalāh is Makrūḥ-e-Taḥrīmī. Seeing here and there unnecessarily just by turning eyes without turning face is Makrūḥ-e-Tanzīhī; and if it is rarely done out of a need, there is no harm. (*Baḥār-e-Sharī’at*, pp. 626, vol. 1)

The Prophet of mankind, the peace of our heart and mind, the most generous and kind ﷺ said, ‘The mercy of Allāh remains attentive to the Muṣallī unless he sees hither and thither; when the Muṣallī turns his face, His (Allāh’s) mercy also turns.’ (*Sunan Abū Dāwūd*, pp. 344, vol. 1, Ḥadīṣ 909)

13. Men’s keeping their forearms laid (on the ground) in Sajdah. (*Dur-re-Mukhtār*, pp. 496, vol. 2, *Rad-dul-Muḥtār*, pp. 496, vol. 2)

## Looking Towards the Muṣallī

14. To offer Ṣalāh facing the face of a person is Makrūḥ-e-Taḥrīmī. For the other person, it is impermissible and sin to turn face towards the Muṣallī. If someone starts offering Ṣalāh facing the face of a person who was beforehand sitting in that direction, the one starting Ṣalāh will be sinner and will be accused, otherwise, the one turning face towards a Muṣallī will be sinner and will be

- accused. (*Dur-re-Mukhtār*, pp. 496-497, vol. 2) All those who look back after the Salām of Jamā'at is performed, facing the face of the Muṣallī offering Ṣalāh just behind them or those who stand facing him and wait for him to perform Salām so that they could go back or those who make announcement, deliver Dars or Speech sitting or standing just in front of the Muṣallī, all should repent.
15. To cover the nose and the mouth during Ṣalāh. (*Dur-re-Mukhtār*, pp. 511, vol. 2) (*Fatāwa-e-'Ālamgīrī*, pp. 106, vol. 1)
  16. Clearing throat, i.e. bringing phlegm to the mouth unnecessarily. (*Dur-re-Mukhtār*, pp. 511, vol. 2)
  17. Yawning deliberately during Ṣalāh is Makrūh-e-Taḥrīmī; (*Marāqil Falāḥ*, pp. 354) but if it is spontaneous, there is no harm in it; yet it is Mustahab to stifle it. The beloved and blessed Prophet of Allāh ﷺ said, 'If someone feels the need of yawning during Ṣalāh; he should stifle it as long as possible, because Satan enters the mouth.' (*Saḥīḥ Muslim*, pp. 1597, Ḥadīṣ 2995)
  18. To recite the Holy Qurān in the reverse order (for example, reciting Sūraḥ-e-Lahab in the first Rak'at and Sūraḥ-e-Nasr in the second)
  19. Missing a Wājib. For example, going down for Sajdah without standing erect in Qawmah or going for the second Sajdah without straightening the back in Jalsaḥ is Makrūh-e-Taḥrīmī. (*Baḥār-e-Sharī'at*, pp. 629, vol. 1) A large number of Muslims seem involved in this sin. Remember! It is Wājib to repeat all such Ṣalāhs.
  20. Reciting the Holy Qurān in any other unit of Ṣalāh except Qiyām. (*Baḥār-e-Sharī'at*, pp. 629, vol. 1)
  21. Completing Qirā-at having bent for Rukū'. (*ibid*)

22. Muqtadī's bending for Rukū' or going down for Sajdah etc. or raising head prior to the Imām, all are Makrūh-e-Taḥrīmī. (*ibid*) Ḥaḍrat Sayyidunā Imām Mālik narrates via Ḥaḍrat Sayyidunā Abū Ḥurāirah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one who raises and lowers his head before the Imām does, the hair of his forehead are in the hand of Satan.' (*Muwattaan Imām-e-Mālik, pp. 102, vol. 1, Ḥadīṣ 212*) Similarly, Ḥaḍrat Sayyidunā Abū Ḥurāirah رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Does the person raising his head before the Imām not fear that Allāh عَزَّ وَجَلَّ turns his head with the head of a donkey?' (*Saḥīḥ Muslim, pp. 228, Ḥadīṣ 427*)

## Donkey-Resembling Face

Once Ḥaḍrat Sayyidunā Imām Nawawī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي went to Damascus to listen to a Ḥadīṣ from a very famous person who used to teach his students keeping his face covered. Imām Nawawī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي learnt a lot from him for a long time but did not see his face. After a long time, when the Muḥaddīṣ (the famous person) realized that Imām Nawawī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي was very eager to acquire the knowledge of Ḥadīṣ, one day he unveiled his face. To Imām Nawawī's utter astonishment, the face of the Muḥaddīṣ was like that of a donkey. The Muḥaddīṣ said, 'Son! Fear from preceding the Imām during Jamā'at (i.e. lowering head for Rukū' or raising it from Rukū' or raising head from Sajdah prior to Imām); when I got to know about this Ḥadīṣ, I considered it Mustab'ad (unauthentic) due to the unreliability of its narrators and preceded the Imām deliberately, which resulted in my face being distorted in this state that you are seeing now (i.e. my face has turned into the face of a donkey). (*Baḥār-e-Sharī'at, pp. 560, vol. 1, Mirqat-ul-Mafatih, pp. 221, vol. 3*)

23. Offering Ṣalāh wearing just a trousers or a Taḥband (Sarong) despite having other clothes. (*Fatāwa-e-'Ālamgīrī, pp. 106, vol. 1*)

24. Imām's prolonging the Ṣalāh for an acquainted person (to value him) is Makrūh-e-Taḥrīmī; however, if it was aimed at helping him in joining the Ṣalāh, there is no harm in lengthening the Ṣalāh for the amount of time in which Tasbīḥ can be uttered once or twice (*Fatāwa-e-'Ālamgīrī*, pp. 108, vol. 1).
25. Offering Ṣalāh on an illegally seized piece of land, or
26. On someone else's field that is used for cultivation (*Dur-re-Mukhtār*, pp. 54, vol. 2) or
27. On a ploughed farm, (*ibid*) or
28. Facing a grave (if there is nothing in between the Muṣallī and the grave). (*Fatāwa-e-'Ālamgīrī*, pp. 319, vol. 5)
29. Offering Ṣalāh in disbelievers' places of worship; even going there is forbidden. (*Rad-dul-Muḥtār*, pp. 53, vol. 2)
30. If a shirt's buttons were left undone in such a way that exposes the chest, the Ṣalāh will become Makrūh-e-Taḥrīmī. However, inside the shirt, if there is any other clothe that keeps the chest still covered, the Ṣalāh will become Makrūh-e-Tanzīhī. (*Baḥār-e-Sharī'at*, pp. 630, vol. 1)

### Ṣalāh and Pictures

31. Offering Ṣalāh wearing such clothes that have the image of an animate being is Makrūh Taḥrīmī. Wearing such a dress is not permissible even when not offering Ṣalāh. (*Baḥār-e-Sharī'at*, pp. 627, vol. 1)
32. If the portrait of an animate being is displayed above Muṣallī's head i.e. at the ceiling, the place of Sajdah, at his front, his right or left side, it is Makrūh-e-Taḥrīmī. If the picture is displayed at the rear side, though it is also Makrūh, yet it is less severe than the previous cases.

If the picture is lying on the floor and Sajdaḥ will not be performed on it, there is no repugnance; if the portrait is of an inanimate object such as river, mountain etc., there is no harm in it.

If the portrait is so tiny that if it is put on the ground and someone sees it standing, the clear shape of facial organs will not be visible, like the portraits of the scene of the Ṭawāf of Ka'bah are so tiny, such portraits are not the cause of repugnance in Ṣalāh. (*Baḥār-e-Sharī'at*, pp. 627, 628, vol. 1) However, if the face of even single person becomes clearly visible in the picture of Ṭawāf-crowd, it will remain prohibited.

There is no harm in the pictures in which the body-organs except face such as hand, foot, back, the rear part of face are visible. Similarly, there is no harm in the picture of the face whose eyes, nose, lips etc. have all been erased.

### **Thirty-three Makrūhāt-e-Tanzīhī of Ṣalāh**

Thirty three acts are Makrūh-e-Tanzīhī in Ṣalāh:

1. Despite having other clothes, offering Ṣalāh wearing the labour-dress, (*Sharḥ-ul-Wiqāyah*, pp. 198, vol. 1) having something in the mouth; if the thing prevents Qirā-at or, because of it, such words are uttered that are not the words of Quran, the Ṣalāh will become invalid. (*Durr-e-Mukhtār, Rad-dul-Muḥtār*, pp. 496, vol. 2)
2. Offering Ṣalāh with bare-head out of laziness; (*Dur-re-Mukhtār*, pp. 491, vol. 2) if cap or turban fell from the head during Ṣalāh, it is preferable to pick it up, provided 'Amal-e-Kaṣīr is not needed, otherwise, Ṣalāh will become invalid. If there is a need of picking it up again and again, leave it. If not picking up is aimed at attaining Khushū' and Khudū' [Humility of body & heart], then not picking up is better. (*Durr-e-Mukhtār, Rad-dul-Muḥtār*, pp. 491, vol. 2) If someone

is offering Ṣalāḥ bare-headed or his cap has fallen, the other person should not place his cap onto his head.

3. In Rukū' or Sajdaḥ, uttering Tasbīḥ less than three times unnecessarily. [if time is about to elapse (for Ṣalāḥ) or train is about to depart, then it doesn't matter. If the Imām has raised his head (from Rukū' or Sajdaḥ) before the Muqtadī utters Tasbīḥ thrice, the Muqtadī should follow the Imām]. (*Baḥār-e-Sharī'at*, pp. 630, vol. 1)
4. Removing dust or grass from forehead during Ṣalāḥ. However, if dust or grass distracts attention from Ṣalāḥ, there is no harm in removing it. (*'Alamgīrī*, pp. 105 vol. 1)
5. Turning fingers from Qiblaḥ in Sajdaḥ etc. (*'Alamgīrī*, pp. 108 etc. vol. 1)
6. Man's making his thigh touch his belly in Sajdaḥ. (*'Alamgīrī*, pp. 109, vol. 1)
7. Replying to Salām during Ṣalāḥ with the gesture of hand or nod of head; (*Dur-re-Mukhtār*, pp. 497, vol. 2) replying to Salām verbally will nullify the Ṣalāḥ. (*'Alamgīrī*, pp. 98, vol. 1)
8. Sitting in cross-legged position during Ṣalāḥ without a reason. (*Dur-re-Mukhtār*, pp. 48, vol. 2)
9. Stretching (as one does having woken up from sleep).
10. Deliberately coughing or clearing throat, if there is a natural need of doing so, there is no harm. (*Baḥār-e-Sharī'at*, pp. 633, vol. 1, *'Alamgiri*, pp. 107, vol. 1)
11. While going down for Sajdaḥ, placing hands on the ground before placing knees without any reason. (*Munya-tul-Muṣallī*, pp. 340)
12. Lifting knees before lifting hands without any reason when standing. (*ibid*)



13. Keeping head higher or lower than back in Rukū'. (*ibid*, pp. 349)
14. Uttering Ṣanā, Ta'aw-wuḏ, Tasmiyah and Āmīn loudly in Ṣalāh. (*Ghunyaḥ*, pp. 352, 'Alamgīrī, pp. 107, vol. 1)
15. Leaning against a wall etc. without any reason. (*Ghunyaḥ*, 353)
16. Not placing hands on knees in Rukū', and
17. Not placing hands on the ground in Sajdah. ('Alamgīrī, pp. 109, vol. 1)
18. Swaying from side to side. [However, Tarāwuḥ, i.e. sometimes applying weight on right foot and sometimes applying weight on left foot, is Sunnah. (*Fatāwā Raḍawiyyah (Jad īd)*, pp. 389, vol. 7, *Baḥār-e-Sharī'at*, pp. 634, vol. 1)] It is Mustahab to apply weight on right side when going down for Sajdah and on the left side when standing from Sajdah. ('Alamgīrī, pp. 108, vol. 1)
19. Closing eyes in Ṣalāh; however, if closing eyes brings about Khushū' (humility), it is preferable. (*Durr-e-Mukhtār, Rad-dul-Muḥtār*, pp. 499, vol. 2)
20. Offering Ṣalāh in front of burning fire. If a fire-torch or a lamp is in front of the Muṣallī, there is no harm. ('Alamgīrī, pp. 108, vol. 1)
21. Offering Ṣalāh in front of such a thing that distracts attention from Ṣalāh; for instance, ornaments or games etc. (*Baḥār-e-Sharī'at*, pp. 636, vol. 1)
22. Running for Ṣalāh. (*Rad-dul-Muḥtār*, pp. 513, vol. 2)

Offering Ṣalāh at the following places is also Makrūh-e-Tanzīhī.

23. At a public path.
24. At a rubbish dump
25. In a slaughter house where animals are slaughtered

26. In a stable i.e. the place where horses are kept
27. In a bathroom
28. On a farm (especially where camels are kept)
29. On the roof of a toilet or
30. In a desert without a Sutraḥ (provided there is a possibility of people passing across the front of the Muṣallī). (*Dur-re-Mukhtār*, pp. 52, 54, vol. 2) (*Baḥār-e-Sharī'at*, pp. 636, 637, vol. 1)
31. Swatting a fly or mosquito with hand without any reason. (*'Alamgīrī*, pp. 109, vol. 1) (If a louse or mosquito harms the Muṣallī, there is no harm in killing it provided 'Amal-e-Kaṣīr is avoided). (*Ghunyah*, pp. 353, *Baḥār-e-Sharī'at*, pp. 635, vol. 1)
32. Any such 'Amal-e-Qalīl that is beneficial for the Muṣallī (rectifies Ṣalāḥ) is permissible, whereas the one that is not beneficial (does not rectify Ṣalāḥ) is Makrūḥ. (*'Alamgīrī*, pp. 105, vol. 1)
33. Offering Ṣalāḥ wearing clothes with their stitched-side out; or hanging such clothing over body. (*Fatāwā-e-Razavīyyah*, V7, P358-360, *Fatāwā-e-Aḥl-e-Sunnat*)

## How is it to Offer Ṣalāḥ wearing a Half Sleeved Shirt?

Despite having other clothes, offering Ṣalāḥ wearing a half-sleeved shirt is Makrūḥ-e-Tanzīḥī. Ḥaḍrat Ṣadrush-Sharī'aḥ, Muftī Muḥammad Amjad 'Alī A'zamī عَلَيهِ رَحْمَةُ اللهِ الْقَوِيّ says, 'Offering Ṣalāḥ wearing a half-sleeved shirt or a vest despite having other clothes is Makrūḥ-e-Tanzīḥī; if there is no other clothe, there is no repugnance.' (*Fatāwā-e-Amjadiyyah*, pp. 193, vol. 1)

Muftī-e-A'zam Pakistan Ḥaḍrat Qiblaḥ Muftī Waqār-ud-dīn Qādirī Raḍavī عَلَيهِ رَحْمَةُ اللهِ الْقَوِيّ says, 'A half-sleeved shirt is assumed as labour-

clothes (and a person, in labour-clothes, normally hesitates in coming in front of the nobility). Therefore, the one who hesitates to come in front of others in the labour-clothes, his Ṣalāh will become Makrūh-e-Tanzīhī whereas the one who does not hesitate to do so, his Ṣalāh will not become Makrūh-e-Tanzīhī. (*Waqār-ul-Fatāwā*, vol. 2, pp. 246)

## The Excellence of Last two Nafl of Zuḥar

It is Mustahab to offer four Rak'at as a blessed Ḥadīṣ says, 'Allāh عَزَّوَجَلَّ will render fire Ḥarām for the one regularly offering four (Rak'at) before and four (Rak'at) after Zuḥar.' (*Jāmi' Tirmidhī*, pp. 436, vol. 1, Ḥadīṣ 428) Commenting on the foregoing Ḥadīṣ, Imām Ṭaḥṭāwī عَلَيْهِ السَّلَامُ says that such a person would not enter fire at all, his sins would be deleted and Allāh عَزَّوَجَلَّ would make the one whose rights he may have violated pleased with him. Or the Ḥadīṣ implies that Allāh عَزَّوَجَلَّ will enable him to perform such deeds which will not lead to punishment. (*Hāshiyah-tut-Taḥṭāwī ala Dur-re-Mukhtār*, pp. 284, vol. 1) Ḥaḍrat 'Allāmah Shāmī عَلَيْهِ السَّلَامُ says, 'There is a glad-tiding for him (the one offering two Nawāfil of Zuḥar) that he would die with faith and would not enter the Hell.' (*Rad-dul-Muḥtār*, pp. 547, vol. 2)

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! We offer ten Rak'at of Zuḥar Ṣalāh daily; if we offer two more Rak'at Nafl Ṣalāh at the end, completing twelve Rak'at in connection with the sacred number of twelfth of Rabī'-un-Nūr, it would not take much time. Make the intention of offering two Nafl regularly.

## Imāmat

There are six pre-conditions of Imāmat for leading those who are not disabled, i.e. leading those who do not have Shar'ī disability. The pre-conditions include:

1. Being a Muslim with correct Islamic beliefs
2. Being an adult
3. Being Sane
4. Being male
5. Being correct in recitation of the Holy Qurān
6. Not being disabled. (*Nūr-ul-Iidah*, pp. 73, *Baḥār-e-Sharī'at*, pp. 560, vol. 1)

## Conditions of Following an Imām

1. Intention
2. Doing Iqtidā (act of following an Imām) and making its intention at the time of Taḥrīmah. The intention can be made before the Taḥrīmah as well provided no such irrelevant act that separates the intention and Taḥrīmah is done.
3. The Imām as well as Muqtadī's being in the same place
4. The Ṣalāh of both (the Imām as well as the Muqtadī) has to be the same or Muqtadī's Ṣalāh has to be inclusive in Imām's Ṣalāh.
5. According to Muqtadī's school of thought, Imām's Ṣalāh's being valid
6. The Imām as well as Muqtadī's considering the Ṣalāh valid
7. A woman's not standing next to a man (Subject to certain conditions).
8. Muqtadī's not being ahead of the Imām
9. (Muqtadī's) Being aware of Imām's Intiqālāt (transitions)
10. Muqtadī's knowing that the Imām is a resident or a traveller
11. Muqtadī's participating in performing the units of Ṣalāh

12. Muqtadī's being equivalent or inferior as compared to Imām in performing units of Ṣalāh
13. Similarly, Muqtadī's not being superior to Imām in attributes (of Ṣalāh). (*Rad-dul-Muhtār*, pp. 338, vol. 2) (*Bahār-e-Sharī'at*, pp. 562, vol. 1)

## **The Imām should make the Following**

### **Announcement after Iqāmat**

Straighten the Ṣaf (row) by positioning your heels, necks and shoulders in the same alignment. Leaving space between two men is a sin. Making the shoulders touch with others' is Wājib. Straightening the Ṣaf is Wājib. Unless the front Ṣaf is complete up to its ends, deliberately starting Ṣalāh at a rear Ṣaf is the abandonment of a Wājib, Ḥarām and a sin. Do not let minors (aged less than 15 years) stand in the Ṣafs, nor ask them to stand at the corners of the Ṣaf; the Ṣaf for minors should be made at the end. (For detailed information refer to *Fatāwā-e-Razaviyyah*, vol. 7, pp. 219 to 225, Razā Foundation Lahore)

### **Jamā'at (Congregational Prayer)**

It is Wājib for a sane, adult, free and capable person to attend the primary Jamā'at of the Masjid. The one missing Jamā'at even once without a valid reason is a sinner and deserving of punishment. If he abandons Jamā'at many times, he is a transgressor and unqualified to give evidence and he will be punished severely. If his neighbours remain silent (did not adopt any strategy to reform him) they will also be sinners. (*Durr-e-Mukhtār*, *Rad-dul-Muhtār*, pp. 340, vol. 2, *Ghunyah*, 508)

Some of the Honourable Scholars رَحْمَةُ اللهِ تَعَالٰی say that the one waiting for the Iqāmat staying at home having heard the Aẓān is a sinner and his evidence will not be accepted. (*Fatāwā Raḍawiyyah (Jad īd)*, pp. 102, vol. 7)

## **Twenty Valid Reasons for Missing Jamā'at**

1. The patient having difficulty in getting to the Masjid.
2. A disabled person
3. The one whose leg has been cut
4. A paralysed person
5. The one who is too old to get to the Masjid.
6. A blind person, even if there is someone who can take the blind person to the Masjid by holding his hand.
7. Heavy rain
8. Too much mud (that is an obstruction for the Muṣallī to get to the Masjid).
9. Chilly weather
10. Extreme darkness
11. Tornado
12. Fear of the loss of possessions or food
13. Fear of a creditor and he is not in a position to pay back
14. Fear of an oppressor
15. Intense need of defecating
16. Urinating or
17. Breaking wind
18. Presence of food (with a desire of eating).
19. Fear of the departure of caravan
20. Looking after a patient who will be distressed and confused if the attendant goes to offer Ṣalāh with Jamā'at.

All these are the valid reasons for not attending the Jamā'at. (*Durr-e-Mukhtār, Rad-dul-Muhtār, pp. 347, 349, vol. 2*)

## Fear of Losing Faith at the Time of Death

It is not allowed at all to miss the primary Jamā'at of Farḍ Ṣalāh held in Masjid on account of attending Iftār-dinner, ceremonies, Niyāz (meal served to send Ṣawāb to the saints) and Na'at-reciting etc. In case of holding the Jamā'at of Tarāwīḥ at home or in a hall or a bungalow, It is Wājib to offer the Farḍ-Rak'at (of 'Ishā Ṣalāh) with the primary Jamā'at in the Masjid first if there is a Masjid in the vicinity. Those not offering Farḍ Ṣalāh with the primary Jamā'at held in Masjid without a Shar'i exemption despite having capability should fear. There is an alarming saying of the Holy Prophet ﷺ, "The one liking to meet Allāh عَزَّوَجَلَّ in the state of being a Muslim tomorrow (the Judgement Day) should regularly offer these five Ṣalāh with Jamā'at at the place where the Azān is uttered, for Allāh has rendered Sunan-e-Ĥudā as Mashrū' for your Prophet ﷺ and Ṣalāh with Jamā'at is also one of the Sunan-e-Ĥudā. If you give up your Prophet's Sunnah, you will deviate from the right path.' (*Ṣaḥīḥ Muslim, pp. 328, Ḥadīṣ 654*) The foregoing Ḥadīṣ indicates that the one offering Ṣalāh with the primary Jamā'at (of the Masjid) regularly will have a good end (die with faith) whereas the one abandoning the primary Jamā'at of the Masjid without a Shar'i exemption is in the danger of dying in the state of Kufr (disbelief).

Those not offering Ṣalāh with complete Jamā'at out of sheer laziness should pay attention to the following saying of Ala Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ الرَّحْمَةُ الرَّحْمَن. Therefore, he says that it is stated in Baḥr-ur-Rā-aiq with the reference of Quniyyah that if someone kept waiting for Iqāmat to enter the Masjid having heard the Azān, he would be a sinner." (*Fatāwā-e-Razaviyyah, vol. 7,*

pp. 102 – *Al-Baḥr-ur-Rā-aiq*, vol. 1, pp. 603) On the same page of Fatawā-e-Razaviyyāḥ Sharīf, he رَحِمَهُ اللهُ تَعَالَى writes, “The one waiting for Iqāmat staying at his home having heard the Azān, his evidence will not be accepted.” (*Al-Baḥr-ur-Rā-aiq*, vol. 1, pp. 453)

Dear Islamic brothers! According to some respected Islamic Jurists رَحِمَهُ اللهُ تَعَالَى, the one not getting to the Masjid by the time of Iqāmat is a sinner and unqualified for evidence. Even such a person is a sinner, so what would be the condition of those holding Jamā’at at home without Shar’i exemption or offering Ṣalāḥ without Jamā’at or (Allāḥ عَزَّوَجَلَّ forbids) do not offer Ṣalāḥ at all!

Yā Rab صَلِّ اللهُ تَعَالَى عَلَيهِ وَآلِهِ وَسَلَّمَ of Muṣṭafā عَزَّوَجَلَّ Grant us the privilege of regularly offering five-time daily Ṣalāḥ with the Takbīr-e-Aulā of the primary Jamā’at in the first Ṣaf of the Masjid.

## Nine Madanī Pearls about Ṣalāḥ of Witr

1. Witr Ṣalāḥ is Wājib.
2. If Witr Ṣalāḥ is missed, it is mandatory to offer it as Qaḍā. (*Fatāwa-e-‘Ālamgīrī*, pp. 111, vol. 1)
3. The time for Witr begins after the offering of the Farḍ of ‘Ishā and remains up to Ṣubḥ-e-Ṣādiq (dawn). (*Marāqil falāḥ ma’ Hāshiya-tuṭ-Ṭaḥṭāwī*, P178)
4. The one who can get up at night having slept, it is preferable for him to offer Taḥajjud (first) and then Witr Ṣalāḥ in the later part of the night having woken up from sleep.
5. The Witr Ṣalāḥ consists of three Rak’āt. (*Dur-re-Mukhtār*, pp. 532, vol. 2)
6. The first Qa’daḥ is Wājib; recite only Tashahhūd and then stand up (for the third Rak’at).



7. In the third Rak'at, it is Wājib to utter the Takbīr-e-Qunūt after the Qirā-at. (*Bahār-e-Sharī'at*, pp. 521, vol. 1)
8. Just like Takbīr-e-Taḥrīmah, raise the hands up to ears first and then utter **اللَّهُ أَكْبَرُ** (for Takbīr-e-Qunūt).
9. Then fold hands and recite Du'ā-e-Qunūt.

## Du'ā-e-Qunūt

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُذْنِي عَلَيْكَ الْخَيْرَ وَ  
نَشْكُرُكَ وَلَا نَكْفُرُكَ وَنُخْلَعُ وَنَتَوَكَّلُ مِنْ يَفْجُرُكَ ط اللَّهُمَّ إِنَّا لَكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ  
وَالَيْكَ نَسْعَى وَنُخْفِدُ وَنَرْجُو رَحْمَتَكَ وَنُخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ط

O Allāh **عَزَّوَجَلَّ**! We seek Your help and we seek forgiveness from You and we have belief in You and we have trust in You and we glorify You and we are grateful to You and we are not ungrateful to You and we abandon and stay away from anyone who disobeys You. Yā Allāh **عَزَّوَجَلَّ**! It is only You we worship and for only You we offer Ṣalāh and perform Sajdah and it is You we run towards and we come in attendance to serve You and seek Your mercy and we fear torment from You; indeed Your torment is about to arrest the non-believers.

10. Reciting Durūd Sharīf after Du'ā-e-Qunūt is preferable. (*Bahār-e-Sharī'at*, pp. 655, vol. 1) (*Dur-re-Mukhtār*, pp. 534, vol. 2)
11. Those who cannot recite Du'ā-e-Qunūt may recite:

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ؕ

O Allāh **عَزَّوَجَلَّ**! Our Rab **عَزَّوَجَلَّ**! Grant us goodness in the world and in the Hereafter and save us from the torment of the fire.

Or they can recite this **اَللّٰهُمَّ اغْفِرْ لِيَّ** (Yā Allāh **عَزَّوَجَلَّ**! Forgive me).  
(*Ghunya*, pp. 418)

12. If someone forgot to recite Du'ā-e-Qunūt and bent for Rukū', he should not return to Qiyām; instead, he has to do Sajda-e-Saḥw.  
(*'Alamgīrī*, vol. 1, pp. 111, 128)
13. In case of offering Witr with Jamā'at (as usually offered in Ramaḍān), if the Imām bends for Rukū' before the Muqtadī finishes Du'ā-e-Qunūt, the Muqtadī should also bend for Rukū' following the Imām (without completing his Du'ā-e-Qunūt). (*'Alamgīrī*, vol. 1, pp. 111 – *Rad-dul-Muḥtār*, vol. 2, pp. 540)

## Sajda-e-Saḥw

1. If any Wājib act of Ṣalāh is forgetfully missed or any Wājib or Farḍ act is forgetfully delayed, Sajda-e-Saḥw becomes Wājib. (*Dur-re-Mukhtār*, pp. 655, vol. 2)
2. If the Sajda-e-Saḥw that had become Wājib was not performed, it is now Wājib to repeat the whole Ṣalāh. (*ibid*)
3. If a Wājib was deliberately missed, Sajda-e-Saḥw would not be sufficient; it is Wājib to repeat Ṣalāh in this case. (*ibid*)
4. In case of missing such a Wājib that does not pertain to the Wājibāt of Ṣalāh; instead, it pertains to such Wājibāt that are out of Ṣalāh, Sajda-e-Saḥw will not be Wājib. For example, recitation of the Holy Qurān in the reverse order is the abandonment of a Wājib and a sin but it doesn't pertain to the Wājibāt of Ṣalāh; instead, it pertains to the Wājibāt of the recitation of the Holy Qurān. Therefore, Sajda-e-Saḥw is not needed (but one has to repent).  
(*Rad-dul-Muḥtār*, pp. 655, vol. 2)

5. Missing a Farḍ results in the invalidation of Ṣalāh and Sajda-e-Saḥw cannot make up for it; therefore, the Ṣalāh must be offered again. (*ibid, Ghunyaḥ, pp. 455*)
6. Sajda-e-Saḥw does not become Wājib in case of missing a Sunnah or Mustahabbāt like Šanā, Ta'aw-wuḏ, Tasmiyah, Āmīn, Takbīrs of Intiqālāt or Tasbiḥāt. Ṣalāh would be valid. (*ibid*) However, repeating such a Ṣalāh is Mustahab whether the Sunnah etc. was missed forgetfully or deliberately. (*Bahār-e-Sharī'at, pp. 709, vol. 1*)
7. Even if 10 Wājibāt were missed in Ṣalāh, only two Sujūd of Saḥw are sufficient. (*Rad-dul-Muḥtār, vol. 2, pp. 655, Bahār-e-Sharī'at, pp. 710, vol. 1*)
8. In case of forgetting to maintain Ta'dīl-e-Arkān (e.g. standing erect after Rukū' or sitting straight between two Sujūd for the amount of time in which سُبْحَنَ اللّٰه can once be uttered), Sajda-e-Saḥw will become Wājib. (*'Alamgīrī, vol. 1, pp. 127*)
9. In case of forgetting to recite Du'ā-e-Qunūt or utter Takbīr-e-Qunūt, Sajda-e-Saḥw will become Wājib. (*ibid, pp. 128*)
10. If the amount of time in which سُبْحَنَ اللّٰه can be uttered thrice elapsed during Qirā-at etc. out of thinking, Sajda-e-Saḥw would become Wājib. (*Rad-dul-Muḥtār, pp. 677, vol. 2*)
11. Reciting التَّحِيَّات even after performing Sajda-e-Saḥw is Wājib (*'Alamgīrī, pp. 125, vol. 1*); perform Salām after reciting التَّحِيَّات. It is better to recite Durūd Sharīf as well in both sittings (i.e. before and after the Sajda-e-Saḥw).
12. If the Imām did Saḥw (mistake out of forgetfulness) and performed Sajda-e-Saḥw on that account, Sajda-e-Saḥw is Wājib for the Muqtaḍī as well. (*Rad-dul-Muḥtār, pp. 658, vol. 2*)

13. If a Muqtadī did Saḥw during Iqtidā, Sajda-e-Saḥw is not Wājib for him. It is not needed to repeat the Ṣalāh either. (*Baḥār-e-Sharī'at*, pp. 715, vol. 1)

## Very Important Ruling

Many Islamic brothers ruin their Ṣalāh due to unawareness of the following ruling, so read it very carefully.

14. It is not permissible for a Masbūq (the one joining the Jamā'at having missed one or more Rak'at) to perform Salām with the Imām; if he does so deliberately, his Ṣalāh will become invalid. If he immediately performs Salām with the Imām without any pause out of forgetfulness, though there is no harm in doing so, it is a very rare case. If he performs Salām forgetfully even a moment after the Imām's Salām, he has to stand up, complete his remaining Ṣalāh and perform Sajda-e-Saḥw at the end. (*Baḥār-e-Sharī'at*, pp. 713, vol. 1, *Fatāwā-e-Razavīyyah*, pp. 238, vol. 7, *Durr-e-Mukhtār*, pp. 659, vol. 2)
15. If the Imām had already done Saḥw before the Masbūq joined the Jamā'at, the Masbūq still has to perform Sajda-e-Saḥw with the Imām. If he did not perform Sajda-e-Saḥw with the Imām and stands up to offer his remaining Ṣalāh, he has to perform Sajda-e-Saḥw at the end. If the Masbūq also did Saḥw while offering his missed Rak'at, only last two Sujūd of Saḥw will be sufficient for the Saḥw of the Imām as well as that of the Masbūq. (*'Alamgīrī*, vol. 1, pp. 128, *Rad-dul-Muhtār*, pp. 659, vol. 2)
16. In case of reciting **اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ** after Tashahhud in the first Qa'dāh, Sajda-e-Saḥw will become Wājib, not because of the recitation of Durūd Sharīf, but because of delay in the Qiyām of the third Rak'at; therefore, if someone remained silent for the same

amount of time, Sajda-e-Saḥw would still become Wājib. (*Baḥār-e-Sharī'at*, pp. 713, vol. 1, *Durr-e-Mukhtār, Rad-dul- Muḥtār*, pp. 657, vol. 2)

## A Parable

Ḥaḍrat Sayyidunā Imām Abū Ḥanīfah رَضِيَ اللهُ تَعَالَى عَنْهُ beheld the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in dream. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked him, “Why did you declare Sajda-e-Saḥw Wājib for the reciter of Durūd Sharīf?” He رَضِيَ اللهُ تَعَالَى عَنْهُ humbly replied, “(I did so) because he recited it forgetfully (in the state of heedlessness).” The blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ liked this answer. (*ibid*)

17. In case of missing any part of Tashahḥud in any Qa'dāḥ (sitting), Sajda-e-Saḥw will become Wājib whether the Ṣalāh is Nafl or Farḍ.  
(*‘Alamgīrī*, vol. 1, pp. 127)

## Method of Sajda-e-Saḥw

Recite التَّحِيَّاتُ (reciting Durūd Sharīf after التَّحِيَّاتُ is preferable), perform Salām turning head towards the right side and perform two Sujūd. Then, recite التَّحِيَّاتُ, Durūd Sharīf and Du'ā, and perform Salām (towards both the sides).

## If Sajda-e-Saḥw is Missed, Then...?

If someone was to perform Sajda-e-Saḥw but he performs Salām forgetfully (without performing Sajda-e-Saḥw), he can perform Sajda-e-Saḥw as long as he has not exited the Masjid. In case of being in a ground, he can perform Sajda-e-Saḥw as long as he has not got out of Ṣaf's or has not passed ahead of the place of Sajdah. (*Durr-e-Mukhtār, Rad-dul-Muḥtār*, vol. 2, pp. 674) However, if any act that negates the Binā (rejoining, resumption) of Ṣalāh (e.g. speaking) and invalidates the Ṣalāh

is found after the Salām, Sajda-e-Saḥw can no longer be performed.  
(‘*Alamgīrī*, pp. 125, vol. 1, *Rad-dul-Muḥtār*, vol. 2, pp. 654)

## Sajda-e-Tilāwat and Satan’s Trouble

The Holy Prophet ﷺ said, “Whenever someone recites an Āyah of Sajdah and performs Sajdah, Satan moves away and says weeping, “I’m doomed! The son of Adam was commanded to perform Sajdah which he did; there is Heaven for him; I was (also) commanded but I refused; there is Hell for me.” (*Saḥīḥ Muslim*, pp. 56, *Ḥadīṣ* 81)

## إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ Every Desire will be Fulfilled

For the accomplishment of a desire, if someone recites all fourteen Āyahs of Sajdah and performs Sujūd, Allāh عَزَّوَجَلَّ will fulfil his desire. One can recite each Āyah and perform its Sajdah separately or recite all fourteen Āyahs together and perform fourteen Sujūd at the end.  
(*Durr-e-Mukhtār*, pp. 719, vol. 2, *Ghunyaḥ*, pp. 507 & others)

## Eight Madanī Pearls Regarding Sajda-e-Tilāwat

1. Sajda-e-Tilāwat becomes Wājib on reciting or listening to an Āyah of Sajdah. In case of reciting an Āyah of Sajdah, Sajda-e-Tilāwat will become Wājib if the voice of the reciter is loud enough for him to hear provided there is no obstruction in his listening. Deliberate hearing is not necessary for the hearer; Sajdah will become Wājib even if he hears unintentionally. (*Baḥār-e-Sharī‘at*, pp. 728, vol. 1, ‘*Alamgīrī*, vol. 1, pp. 132)
2. Sajdah will become Wājib in case of reading or hearing even the translation of an Āyah (of Sajdah) in any language regardless of whether or not the hearer comprehended that it was the translation of an Āyah of Sajdah. However, if he was unaware, it is necessary

that he may have been told that it was the translation of an Āyaḥ of Sajdaḥ. If the Āyaḥ of Sajdaḥ was recited, it is not necessary to tell the listener that it is the Āyaḥ of Sajdaḥ. (*‘Alamgīrī, vol. 1, pp. 133*)

3. While the recitation of the complete Āyaḥ is necessary for Sajda-e-Tilāwat to become Wājib, according to some scholars of the later age, it will become Wājib even if just the root-word of Sajdaḥ (سجده) along with its preceding or succeeding word is recited; therefore, it is safer to perform Sajda-e-Tilāwat in both cases. (*Fatāwā-e-Razavīyyah, vol. 8, pp. 229-233,*)
4. In case of reciting an Āyaḥ of Sajdaḥ when not offering Ṣalāh, although it is not Wājib to perform immediate Sajdaḥ, delaying the Sajdaḥ is Makrūh-e-Tanzīhī provided the reciter has Wuḍū. (*Dur-re-Mukhtār, pp. 703, vol. 2*)
5. In case of reciting an Āyaḥ of Sajdaḥ in Ṣalāh, it is Wājib to perform Sajdaḥ instantly. If the Muṣallī delayed the Sajdaḥ (i.e. if he recited more than three Āyaḥs) he would be a sinner, and as long as he is in Ṣalāh or has not done any such act contrary to Ṣalāh after the Salām, he should perform Sajda-e-Tilāwat and then Sajdaḥ-e-Saḥw subsequently. (*Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 704*)

### **Beware! Be Alert!**

6. Even if someone is not participating in Tarāwīḥ or Shabīnāḥ in Ramaḍān or he is offering his own Ṣalāh individually, Sajda-e-Tilāwat will still become Wājib for him in case of listening to an Āyaḥ of Sajdaḥ (recited during Tarāwīḥ or Shabīnāḥ). Similarly, Sajda-e-Tilāwat will become Wājib in case of listening to an Āyaḥ of Sajdaḥ even from a disbeliever or a minor. Furthermore, having become adult, if someone has not yet performed Sajdaḥs despite

hearing Ayaḥs of Sajdah, he has to make a conservative calculation on safer side as to how many Sajdahs he may not have performed to date and then perform Sajdahs accordingly in the state of Wuḍū.

## Method of Sajda-e-Tilāwat

7. Go down for Sajdah uttering **اللَّهُ أَكْبَرُ** from standing position and utter **سُبْحَانَ رَبِّيَ الْأَعْلَى** (in Sajdah) at least thrice. Then, stand up uttering **اللَّهُ أَكْبَرُ**. Uttering **اللَّهُ أَكْبَرُ** while going down for Sajdah as well as standing from Sajdah is a Sunnah whereas both Qiyāms, i.e. going down for Sajdah from standing position and standing from Sajdah are Mustahab. (*Baḥār-e-Sharī'at*, pp. 731, vol. 1)
8. Sajda-e-Tilāwat does not require raising hands at the time of uttering **اللَّهُ أَكْبَرُ**. Similarly, neither Tashahhūd is recited nor Salām is performed for Sajda-e-Tilāwat. (*Tanvīr-ul-Abṣār*, vol. 2, pp. 700)

## Sajda-e-Shukr

It is desirable to perform Sajda-e-Shukr on getting any favour such as birth of a baby, attainment of wealth, turning up of a lost thing, curing of a patient, returning of a traveller and the like. Its method is exactly the same as that of Sajda-e-Tilāwat. (*‘Alamgīrī*, vol. 1, pp. 136, *Rad-dul-Muḥtār*, pp. 720, vol. 2)

Likewise, it is an act of Ṣawāb to perform Sajda-e-Shukr on hearing any good news or getting any favour such as the confirmation of visa to Madīnah, someone's becoming prepared to travel with Dawat-e-Islami's Madanī Qāfilah as a result of your successful individual effort, beholding a practising Sunnī scholar, having a blessed dream, a religious student's passing an exam, getting rid of a calamity, the death of an enemy of Islam etc.



## Passing across the front of a Muṣallī is a Grave Sin

1. The beloved and blessed Prophet ﷺ said, “If any one knew what (harm) lies in passing across the front of his brother offering Ṣalāh, he would stand for 100 years rather than taking that single step.” (*Sunan ibn-e-Mājah, vol. 1, pp. 506, Ḥadīṣ 946*)
2. Ḥaḍrat Sayyidunā Imām Mālik رضى الله تعالى عنه narrates that Ḥaḍrat Sayyidunā Ka'b-ul-Aḥbār رضى الله تعالى عنه said, “If the person passing across the front of Muṣallī knew what sin lies in this, he would prefer subsidence into the earth rather than passing.” (*Muwattaʿan Imām Mālik, vol. 1, pp. 154, Ḥadīṣ 371*)

Though the one passing across the front of Muṣallī is a sinner, it does not have any effect on the Ṣalāh of that Muṣallī. (*Fatāwā-e-Razaviyyah, vol. 7, pp. 254*)

## Fifteen Rulings about Passing across the front of a Muṣallī

1. In a ground or a big Masjid, it is impermissible to pass through from the place of feet of Muṣallī to Mawḍa'-e-Sujūd. Mawḍa'-e-Sujūd means the area up to which sight spreads when eye sight is fixed at the spot of Sajdaḥ in the state of Qiyām. It is not permissible to pass through from the place of feet (of Muṣallī) up to Mawḍa'-e-Sujūd. (*ʿAlamgīrī, pp. 104, vol. 1, Dur-re-Mukhtār, vol. 2, pp. 479*) An approximate distance of Mawḍa'-e-Sujūd is three yards from feet (towards Qiblaḥ). In other words, the distance of three yards from feet is the area up to which sight spreads and therefore, in a ground, there is no harm in passing beyond this distance. (*Qānūn-e-Sharīʿat, Part. 1, pp. 114*)
2. In a small Masjid or home, if there is no Sutraḥ in front of Muṣallī, it is not permissible to pass through from the place of his feet up to the wall towards Qiblaḥ. (*ʿAlamgīrī, vol. 1, pp. 104*)

3. If there is a Sutraḥ in front of Muṣallī, there is no harm in passing beyond the Sutraḥ. (*ibid*)
4. The height of Sutraḥ should at least be equal to that of a half arm (almost a half yard) and the thickness of Sutraḥ should at least be equal to that of a finger. (*Dur-re-Mukhtār, pp. 484, vol. 2*)
5. Imām's Sutraḥ is the Sutraḥ for the Muqtadī as well. In other words, if there is a Sutraḥ in front of the Imām and somebody passes across the front of the Muqtadī, the passing person will not be a sinner. (*Rad-dul-Muḥtār, vol. 2, pp. 487*)
6. A tree, man or animal can serve as a Sutraḥ. (*Ghunyaḥ, pp. 367*)
7. If a man serves as a Sutraḥ, it is necessary that his back faces the front of Muṣallī. (*Baḥār-e-Sharī'at, pp. 616, vol. 1*) (if somebody faces the face of Muṣallī, he will be accused, there is no blame on Muṣallī in this case. Therefore, an Imām has also to be careful while turning round and looking back having performed the Ṣalām; if the Imām faces the front of the one offering his remaining Ṣalāḥ, he will be a sinner.)
8. If a person is passing across the front of Muṣallī and another person passes along with him at the same pace using him as Sutraḥ, the first person will be a sinner and he will automatically become Sutraḥ for the second person. (*'Alamgīrī, vol. 1, pp. 104*)
9. During Ṣalāḥ with Jamā'at, if someone starts offering Ṣalāḥ at a rear Ṣaf in spite of vacancy at the Ṣaf ahead, the newcomer can go ahead crossing above the neck of the person offering Ṣalāḥ at the rear Ṣaf, as he himself lost his dignity. (*Dur-re-Mukhtār, pp. 483, vol. 2*)
10. If someone is offering Ṣalāḥ at so high place that the body-parts of the passing person are not in front of Muṣallī, the passing person is not a sinner. (*Baḥār-e-Sharī'at, pp. 615, vol. 1*)

11. If two persons want to pass across the front of Muṣallī, there is a particular method for doing so. One of them should stand making his back face the front of Muṣallī, now the other person should pass using the standing person as a Sutraḥ. Then, the other who has already passed should stand behind the back of the standing person in the position that his back faces the front of Muṣallī. Now, the first person should pass and the other person should return to the side where he had come from. (*‘Alamgīrī*, pp. 104, vol. 1, *Rad-dul-Muḥtār*, pp. 483, vol. 2)
12. If a person is about to pass across the front of Muṣallī, the Muṣallī is allowed to prevent him from passing by uttering **سُبْحَانَ اللَّهِ**, or doing Qirā-at loudly or with the gesture of hand, head or eye but more than these acts is not allowed; for example, grabbing and jerking the clothes or beating is not allowed and, in case of ‘Amal-e-Kaṣīr, his Ṣalāh will become invalid. (*Durr-e-Mukhtār*, *Rad-dul-Muḥtār*, vol. 2, pp. 485)
13. Doing both, Tasbīḥ and gesture simultaneously, is Makrūḥ. (*Durr-e-Mukhtār*, vol. 2, pp. 486)
14. If a person passes across the front of a woman (offering Ṣalāh), she should prevent by Taṣfīq i.e. hitting the back of her left hand with the fingers of her right hand. If a man did Taṣfīq and a woman uttered Tasbīḥ, the Ṣalāh would not become invalid, but it is in contradiction with Sunnah. (*ibid*)
15. The one doing Ṭawāf is allowed to pass across the front of Muṣallī. (*Rad-dul-Muḥtār*, vol. 2, pp. 482)

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ط  
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

## Traveller's Ṣalāh\*

Please read this booklet in its entirety. اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ you will realize its benefits.

### Excellence of Durūd Sharīf

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, “When the day of Thursday approaches, Allāh عَزَّوَجَلَّ sends His angels, who have papers made of silver and pens made of gold. They inscribe the names of those who extensively recite Durūd during the day of Thursday and the night before Friday [i.e. Thursday night].” (*Tārīkh-e-Dimishq la bin ‘Asākir*, vol. 47, pp. 142)

صَلُّوْا عَلٰى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Allāh عَزَّوَجَلَّ states in Sūra-tun-Nisā, Verse 101:

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ  
إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا أَعْدَاؤُكُمْ يُبَيِّنُ

And when you travel in the land, it is no sin for you to shorten some of your obligatory prayers; if you fear that disbelievers may cause you harm; undoubtedly the disbelievers are open enemies to you.

\* According to Ḥanafī Jurisprudence

‘Allāmah Maulānā Sayyīd Muḥammad Na’im-ud-Dīn Murādābādī رحمه الله تعالى عليه has stated: Fear of [harm by] non-believers is not the only condition to do Qaṣr (shortening the Ṣalāh). Sayyīdunā Ya’lā bin Umayyah رضى الله تعالى عنه asked the Companion Ḥaḍrat Sayyīdunā ‘Umar Fārūq-e-A’ẓam رضى الله تعالى عنه, “We are in a state of security and safety then why do we Qaṣr [shorten our Ṣalāh]. He رضى الله تعالى عنه replied, “I was also wondering about this, therefore I asked the beloved and blessed Prophet صلى الله تعالى عليه وآله وسلم. Upon this Rasūlallāh صلى الله تعالى عليه وآله وسلم replied, “This is a Ṣadaqaḥ [charity] from Allāh عزَّ وجلَّ, so accept this Ṣadaqaḥ.” (Saḥīḥ Muslim, pp. 347, Ḥadīṣ 686, Khazāin-ul-‘Irḡān)

The Umm-ul-Muminīn [Mother of the Believers], Ḥaḍrat Sayyīdatunā ‘Āishah Ṣiddīqah رضى الله تعالى عنها narrated, “[Initially] two Rak’āt of Ṣalāh were commanded as Farḍ [Obligation]. When the beloved and blessed Prophet صلى الله تعالى عليه وآله وسلم migrated, then four Rak’āt were commanded as Farḍ but the Ṣalāh during a journey was left at the initial two Rak’āt of Farḍ.” (Saḥīḥ Bukhārī, pp. 604, vol. 2, Ḥadīṣ 3935)

Companion Ḥaḍrat Sayyīdunā ‘Abdullāh bin ‘Umar رضى الله تعالى عنه narrated that the beloved Prophet of Allāh صلى الله تعالى عليه وآله وسلم designated two Rak’āt for the Ṣalāh offered during a journey and ordered that this was a complete [Ṣalāh] and not incomplete. Implying that even though apparently two Rak’āt were curtailed but it is not incomplete and in terms of reward, these two are equal to the four Rak’āt. (Sunan Ibn Mājah, pp. 59, vol. 2, Ḥadīṣ 1194)

## Defining the Distance of a Journey

According to Sharī’ah [Islamic law], a Traveller is a person who leaves his place of residence, i.e. city or village, with an intention to travel at least [three-days-distance i.e.] 57.5 miles [approximately 92 kilometres (km)]. (Derived from Fatāwā-e-Razavīyyah, vol. 8, pp. 243, Baḥār-e-Sharī’at, vol. 1, pp. 740, 741)

## When does One Qualify as a Traveller?

One does not become a traveller by merely intending to travel. According to Islamic Law, one is only ordained as a Traveller when he has travelled beyond the populated areas of his township i.e. a village or a city. For a city dweller, it is also necessary that he travels beyond the populated area surrounding his city. (*Durr-e-Mukhtār & Rad-dul-Muhtār, vol. 2, pp. 722*)

## Meaning of “Travel beyond the Populated Areas”

To “travel beyond the populated areas” means that one has travelled past the populated area along the route of one’s intended travel, even if the populated areas have not ended in direction parallel to it. (*Ghunya, pp. 536*)

## Definition of “Surroundings” of a City

To become a Traveller, it is not necessary for a city dweller to travel beyond the village adjacent to the outskirts of his city. Similarly, it is not necessary for him to cross the orchards adjacent to the outskirts of a city, even if the guardians or the workers of these orchards reside therein. (*Rad-dul-Muhtār, vol. 2, pp. 722*)

There are certain places outside of the outskirts of the city that are dedicated for special activities of the city dwellers, like the cemeteries, horse racecourse grounds, wastage dumpsites, [landfills] etc. If these places are adjacent to the city then it is necessary to cross them otherwise, if there is some distance between these places and the city, then it is not necessary to cross them, to become a Traveller. (*ibid*)

## The Condition Required for Becoming a Traveller

As far as “travel” is concerned, it is also necessary that when a person embarks on a journey, he has an intention to cover, from the place of

his departure, three-days-distance (i.e. approximately 92 km). If he departs with an intention to cover two-days-distance (that is less than 92 km), and upon his arrival there, decides to travel to another location which is also at a distance of less than three-days-distance (i.e. less than 92 km) he is still not a traveller, and if he were to travel around the globe in a similar manner, he would still not be considered a Traveller. (*Ghunya, Durr-e-Mukhtār, vol. 2, pp. 722, 724*)

Another condition which needs to be met, to become a Traveller, is that the person should have an intention to cover the three-days-distance [i.e. approximately 92 km] at a stretch. If one had made an intention to cover two-days-distance, then would attend to some chores before travelling further for one-days-distance then this would not constitute as an intention to travel for three-days-distance [i.e. approximately 92 km at a stretch]. Therefore, he would not be considered a Traveller. (*Bahār-e-Shar'at, pp. 743, vol. 1*)

## Types of Hometowns [Waṭān]

There are Two Types of “Hometowns:”

1. **Original Hometown [Waṭān-e-Aṣlī]:** The town or city in which a person was born, or where one's household members reside, or where one is a permanent resident and has no intention to leave.
2. **Temporary Hometown [Waṭān-e-Iqāmat]:** The town or city where a person intends to stay for [the next] fifteen days or more. (*‘Ālamgīrī, vol. 1, pp. 142*)

## Circumstances that Void Temporary

### Hometown [Waṭān-e-Iqāmat]

One Temporary Hometown [Waṭān-e-Iqāmat] cancels another. That is to say that if a person stayed at a town or city for fifteen days or more,

then he went to another town with an intention to stay there for the next fifteen days, then the first town will no longer remain his Temporary Hometown; whether there is a three-days-distance (i.e. approximately 92 km) between the two towns or not.

Similarly, a Temporary Hometown [Waṭan-e-Iqāmat] is voided if a person returns to his Original Hometown [Waṭan-e-Aṣlī] or embarks on a three-days-distance. (*Durr-e-Mukhtār*, vol. 2, pp. 731, *Baḥār-e-Sharī'at*, vol. 1, pp. 751)

## Two Routes for a Journey

If there are two routes to a particular destination, one is a three-days-distance [i.e. approximately 92 km] and the other is not, then the route one follows is used to determine whether one is a Traveller or not. If one took the shorter route, then he is not a Traveller but if he took the longer route, then he is a Traveller, even though he had no real reason to take the longer route. (*‘Alamgīrī*, vol. 1, pp. 138, *Durr-e-Mukhtār & Rad-dul-Muhtār*, vol. 1, pp. 726)

## How long does a Traveller Remain a Traveller?

A person remains a Traveller until and unless he returns to his city or village or if he does not make intention to stay in the populated area for complete fifteen days but this is applicable when he has travelled three-days-distance (that is approximately 92 km). Hence if he decides to return before covering a distance of Three-Manzil (that is approximately 92 km), he is no longer a Traveller no matter he is in uninhabited land. (*‘Alamgīrī*, VI, P139, *Durr-e-Mukhtār*, V2, P728)

## If the Journey is Impermissible then.....?

Whether the journey is for a permissible reason or not, the rules pertaining to the Traveller will apply. (*‘Alamgīrī*, vol. 1, pp. 139)



## Employer & Employee Travelling in Company

If an employee earning salaries on a monthly or annual basis, travels with his employer then he is a Follower of his employer; an obedient son is a Follower of his father and a student whose teacher provides food for him, is a Follower of his teacher. Follower will be deemed to follow the intention of his leader. Therefore, the Follower should inquire about the intentions of the leader and act according to his answer [in shortening his Ṣalāh]. If the leader did not provide an answer, then the Follower must evaluate whether the leader is a Traveller or a Resident. If the leader is a Traveller, then the Follower should also consider himself as a Traveller and if the leader is a Resident, then he should consider himself as a Resident, as well.

If it is not known whether the leader is a Traveller or a Resident then after travelling for three-days-distance (i.e. approximately 92 km), follower should Qaṣr [shorten his Ṣalāh]. Before the three-days-distance [approximately 92 km] is covered he should pray the normal Ṣalāh [with full number of Rak'āt]. If he could not ask his leader then the same rules apply as if he asked but did not get an answer. *(Derived from Bahār-e-Sharī'at, vol. 1, pp. 745, 746)*

## Once I have Finished My Work I will Go Back!

Suppose a traveller stayed, whether to attend some work or to wait for his friends, for two, three days or even thirteen or fourteen days; or he intends to leave as soon as his work is finished, in all these circumstances even if many years pass while flip-flopping on a decision to leave he is considered as a traveller and should Qaṣr. *(ibid, pp. 747, 'Alamgīrī, vol. 1, pp. 139)*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## The Rulings for Woman's Journey

It is not permissible for a woman to travel for three-days-distance (approximately 92 km) or more (or even for one-day-distance) without her Maḥram. She cannot even travel with a minor or a semi-insane either. It is a necessary condition for her journey that she must be accompanied by an adult Maḥram or her husband. (*Alamgīrī Vol. 1 pp. 142*) Woman can travel accompanied by a (reliable) Maḥram preadolescent boy. Here, preadolescent youth are regarded as adults. For an [accompanying] Maḥram, it is essential that he is trustworthy, and neither a strong transgressor nor an audacious person. (*Bahār-e-Sharī'at, vol. 1, pp. 752, 1044, 1045*)

## Woman's Parental Home & In-law's Home

After marriage, if a woman resides in her in-law's house then her parent's home is no longer her Original Hometown [Waṭan-e-Aṣlī]. Therefore, if her in-law's house is at a three-days-distance (i.e. approximately 92 km) from her parent's home and she visited her parent's home and did not make an intention to stay for at least fifteen days, she should Qaṣr [shorten his Ṣalāh].

After marriage, if she has not abandoned her residence at her parent's home and was just visiting her in-law's home then her journey would come to an end as soon as she returns to her parent's home. Now, she should pray the normal Ṣalāh [with full number of Rak'āt, without shortening it]. (*ibid, pp. 751*)

## Rules Pertaining to People Staying in an Arab Country on Visa

Nowadays, a lot of people migrate to other countries for business etc. They get the visa for an allotted time (for example, in U.A.E. a residential

visa is issued for a maximum of three years). This is a temporary visa and must be renewed after every three years, with usually some fees being associated with the renewal. As this visa is issued for a specific period of time, the intention of staying there permanently [and making it an Original Hometown] is not valid even though one resides there with his wife and children and even if he resides in U.A.E. [on visas] for one hundred years, U.A.E. cannot be his Original Hometown [Waṭan-e-Aṣli]. Whenever he returns from a journey, he would have to make an intention to stay [for the next fifteen days or more]. For example, a person lives in Dubai and for learning Sunnaḥs, he undertakes a Sunnaḥ-Inspiring journey in a Madanī Qāfilaḥ with the Devotees of the Prophet, to Abu Dhabi - the capital of U.A.E., which is approximately 150 km away. Upon his return, if he wants to stay in Dubai, he has to make an intention to stay for the next fifteen days or more otherwise rules pertaining to a traveller would be applicable to him. However, if it is apparent from his circumstances and condition that he will spend fifteen or more days in Dubai, then he has become Resident now.

If a person's nature of business is such that it requires Shari'ah-travel and he does not live in Dubai for complete fifteen days then he will remain a Traveller [since he is on visas] and has to Qaṣr [shorten his Ṣalāḥ], although several years have passed arriving to or departing from his wife and children. Those who supply goods to far off cities, or those who transport goods from city-to-city and country-to-country, or those who are drivers [for transportation companies] must memorize these rules.

### **An Indispensable Rule for the Visitor of Madīnaḥ**

One made an intention to stay (for the next fifteen or more days) but his circumstances indicate that he would not be able to stay for fifteen

days then his intention is not valid. For example, a person travels [over 92 km or more] to perform the Ḥaj pilgrimage and after the beginning of the month of ʿZul-Ḥajjaḥ, he made an intention to stay in the Blessed Makka for the next fifteen days. His intention is nullified since he will have to go to Mina<sup>1</sup> on the 8<sup>th</sup> of ʿZul-Ḥajjaḥ (and on the 9<sup>th</sup> to) ‘Arafāt in order to fulfil the rights of his Ḥaj pilgrimage. Therefore he will not be able to stay for intended (i.e. fifteen) days in the blessed city of Makkah. However, if one makes an intention to stay in Makkah after returning from Mina, then his intention will be valid provided he could in fact stay in Makkah for the next fifteen days or more. In case, there is a great possibility that he would leave within the fifteen days for the enlightened city of Madīna or return back to his own country then he would still remain a Traveller. (*Durr-e-Mukhtār*, vol. 2, pp. 729 – ‘*Alamgīrī*, vol. 1, pp. 140)

### Over-Staying for Ḥaj having ‘Umrah Visa only?

Those having an intention whether to stay illegally for Ḥaj after travelling on ‘Umrah Visas or to reside in any country of the world after the expiration of their visas will be considered Residents until they live in that city or village in which they were as a Resident at the time of expiration of their visas; they can live there for decades they will still remain as Residents. However, once they travelled from that city or village with an intention to cover a distance of 92 km or more, they become a Traveller as soon as they went out of township and now their intention to stay [for fifteen days] is void.

For example, someone went to Makka-tul-Mukarramah from Pakistan on ‘Umrah visa and, at the time of expiry of his visa, he was in Makkah-tul-Mukarramah as a Resident then the rules pertaining to a Resident

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<sup>1</sup> Mina is a camp site 5 kilometres (3.1 miles) from Makkah where Ḥaj pilgrims live in tents for three to four nights, as a part of the Ḥaj rituals.

will apply on him. Let us suppose that afterwards he went to Jeddah or to Madīnah-tul-Munawwarah, he became a Traveller even he would to reside here for decades. He will still remain a Traveller even if he returns to Makkah-tul-Mukarramah and he will have to Qaṣr [shorten his Ṣalāh].

However, if the visa is renewed, one can make an intention to stay [for the next fifteen days].

Remember! It is not permissible to violate the laws of a country which might result in falling prey of banes like vilification, bribes and lies etc.

My Master, ‘Alā Ḥaḍrat, Imām of Ahl-e-Sunnat, Ḥaḍrat ‘Allāmah Maulānā, Ash-Shah Imām Ahmed Razā Khān عليه رَحْمَةُ الرَّحْمٰن states in his Fatāwā Raḍawīyyah: “Amongst the Mubāḥ [Allowed] actions, some are declared as ‘crimes’ by the law of the land. Indulging in these acts (and violating the laws) would tantamount to presenting oneself for punishment and disgrace, and this is Impermissible.” *(Derived from Fatāwā-e-Razawīyyah, vol. 17, pp. 370)* Therefore, staying without visa in any country or for Ḥaj is impermissible. To categorize this illegal stay for Ḥaj as a blessing of Allah عَزَّوَجَلَّ and the grace of the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is a grave audacity.

## **Qaṣr [Shortening the Ṣalāh] is Wājib**

It is Wājib for a Traveller to Qaṣr [shorten his Ṣalāh] i.e. those Farḍ Ṣalāh that bears four Rak’āt [that is Zuhār, ‘Aṣr and ‘Ishā] should be offered as two Rak’āt. For a Traveller these two Rak’āt, are equivalent to the complete Ṣalāh – full four Rak’āt.

If he offered four Rak’āt intentionally and sat for Qa’dah after the second Rak’at then his Farḍ is fulfilled and the last two Rak’āt count as Nafl [Supererogatory] but he is a sinner and entitled to the fire of Hell, as he has forgone a Wājib. Therefore, he must also repent.

In the event that he did not sit for Qa'daḥ after the second Rak'at then his Farḍ were not fulfilled and all four Rak'āt would be counted as Nafl. Except, if he made an intention for residing [for the next fifteen days] before the Sajdaḥ<sup>1</sup> of the third Rak'at then his Farḍ will not be voided, but he will have to revert back to the standing position of Qiyām and should repeat the Rukū' [Bowling-position] for his third Rak'at; and if he made this intention during the Sajdaḥ of third Rak'at then his Farḍ are voided. Similarly, if he neither did the Qirā-at [Qurānic recitation] in any of the first two Rak'at nor in both, his Ṣalāh would be invalid. (*Baḥār-e-Sharī'at*, vol. 1, pp. 743, '*Alamgīrī*', vol. 1, pp. 139)

## **If Someone Made the Intention of Four Rak'āt Instead of Qaṣr, then....**

A Traveller made an intention to offer four Rak'āt of Farḍ instead of Qaṣr [shorten his Ṣalāh] and thereafter realized and offered Salām after two Rak'āt, his Ṣalāh has been accomplished. Similarly, a Resident made an intention to offer two Rak'āt of Farḍ instead of the four but completed the four and offered Salām after four Rak'āt then his Ṣalāh is accomplished. The honourable Fuqahā [Jurists of Islamic jurisprudence] رحمہم اللہ تعالیٰ have states: "In the intention of Ṣalāh, it is not necessary to designate the number of Rak'āt, as this is implied. Therefore, making an error in designating the number of Rak'āt in the intention is not harmful." (*Durr-e-Mukhtār*, vol. 2, pp. 120)

## **A Travelling Imām and Resident Muqtaḍī (Follower)**

[When praying Congregational Ṣalāh,] it is a necessary requirement for the follower to know whether the Imām is a Traveller or a Resident, for the follower's compliance to be true; whether it was known at the

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<sup>1</sup> A specific prostration done twice in every cycle of Ṣalāh etc.

time of beginning the Ṣalāh or afterwards. Therefore, an Imām should announce that he is a Traveller before beginning to lead the Ṣalāh and in case that he did not make the announcement at the beginning of Ṣalāh then he should announce afterwards, “I am a traveller. All Resident Islamic brothers should complete their Ṣalāh” [i.e. their full four Rak’āt]. (*Durr-e-Mukhtār*, vol. 2, pp. 735) If he had announced at the beginning, even then he should announce after Ṣalāh, that he is a Traveller as those who were not present at the beginning of Ṣalāh would also come to know. In the event that it is obvious and known that the Imām is a Traveller then announcing after the Ṣalāh is Mustaḥab. (*Bahār-e-Shari’at*, vol. 1, pp. 749)

## **Resident Follower & the Remaining two Rak’at**

When an Imām is a Traveller and he Qaṣr [shortens his Ṣalāh] and the followers complete their remaining Ṣalāh, then instead of reciting Sūra-tul-Fātiḥah in the third and fourth Rak’at of the Farḍ they should stand silent for the estimated time it takes to recite Sūra-tul-Fātiḥah. (*Durr-e-Mukhtār*, vol. 2, pp. 735, Derived from *Bahār-e-Shari’at*, Part 1, pp. 748)

## **Are Sunnah of Ṣalāh Exempted for Travellers?**

There is no Qaṣr [shortening of Ṣalāh] in Sunnah Ṣalāh. They should be offered in their entirety. In a state of fear or haste, Sunnahs are waived but they should to be offered in state of peace. (*‘Alamgīrī*, vol. 1, pp. 139)

## **In Relation to the five letters of “Ṣalāh”, Five Madanī Pearls Pertaining to offering Ṣalāh on a Moving Conveyance**

1. [For a Traveller who has travelled] Outside the city, (“outside the city”, refers to the place from where Qaṣr becomes Wājib upon a Traveller), one can offer Nafl Ṣalāh while riding on a conveyance

(e.g. moving car, bus, or van). In this condition, turning towards the direction of Qiblaḥ is not a pre-condition and the Traveller should adopt the direction, the conveyance is moving in. If the Traveller does not face this direction, then the Ṣalāh is not permissible. Turning towards the Qiblaḥ is not a condition, even at the time of beginning the Ṣalāh. One merely faces the direction the conveyance is moving in.

2. During the Ṣalāh, offer Rukū' and Sujūd by gestures and (it is necessary that) the motion for Sajdaḥ should be lower than that of the Rukū'. (i.e. one has to bend more for Sajdaḥ than the Rukū'). *(Durr-e-Mukhtār & Rad-dul-Muḥtār, vol. 2, pp. 588, Bahār-e-Sharī'at, vol. 1, pp. 671 )*

On a conveyance where there is sufficient room available, like on a moving train, then one will have to offer Nafl Ṣalāh while standing and turning towards the Qiblaḥ.

3. After a village dweller leaves his village he can offer Nafl Ṣalāh on the conveyance. *(Rad-dul-Muḥtār, vol. 2, pp. 588)*
4. If one began Ṣalāh outside city, on the conveyance, and during his Ṣalāh entered the city, he can complete his Ṣalāh until he reaches his house. *(Durr-e-Mukhtār, vol. 2, pp. 589)*
5. In a moving vehicle, one cannot offer any Farḍ Rak'at, Sunnaḥ Rak'at of Fajr and all Wājib Rak'at nor the Sajdaḥ of recitation, provided the verse of Sajdaḥ was recited on land. The Wājib Rak'at include the Witr Rak'at, or the Vowed [Naẓr] Ṣalāh, or that Nafl Ṣalāh that was invalidated after one started it [because of any reason]. All the aforementioned, cannot be performed on a moving vehicle without a valid excuse. If a valid excuse is upheld then it is a condition that all the aforementioned should be offered while standing and turning towards the Qiblaḥ if possible, otherwise [i.e.



if it is impossible then] in any possible manner. Repeat this Ṣalāh afterwards. (*Baḥār-e-Sharī'at*, vol. 1, pp. 673 )

### **If a Traveller Stands up to offer third Rak'at then...?**

If a Traveller starts the third Rak'at in his Qaṣr Ṣalāh then there are two possibilities:

1. If he sat for the Qa'daḥ-e-Ākhīrah (final Qa'daḥ) [after the second Rak'at] for an estimated time it takes to recite the Tashahhūd, then as long as has not offered the Sajdah of the third Rak'at he must revert back to the Qa'daḥ position and after performing Sajdah-e-Sāhw, perform Salām [and finish his Ṣalāh]; and if he did not revert back and offered Salām while standing, even then his Ṣalāh will be accomplished, but he has forgone a Sunnah.

If he has offered Sajdah of third Rak'at then he must add another Rak'at [to make it four] and finish it after performing Sajdah-e-Sāhw. In this scenario the last two Rak'at will be regarded as Nafl.

2. If he stood up without sitting for the Qa'daḥ-e-Ākhīrah [after the second Rak'at] then as long as he did not offer the Sajdah of the third Rak'at, he should revert back to the Qa'daḥ and after performing Sajdah-e-Sāhw offer Salām.

If he offered the Sajdah of third Rak'at [without sitting in Qa'daḥ after the second Rak'at, then his], Farḍ have been voided. Now, he should add another Rak'at [to make it four] and offer Sajdah-e-Sāhw and complete his Ṣalāh. All these four Rak'at will be regarded as Nafl. (Offering two Rak'at of Farḍ still remains as an obligation upon him).

## Qaḍā Ṣalāh and the Journey

The Ṣalāh missed in the state of being a Resident will have to be made up [Qaḍā] as normal, even during a journey; and the Ṣalāh missed during a journey [as a Traveller] will have to be made up [Qaḍā] as Qaṣr [and will be shortened] even after becoming a Resident.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Drops of Mercy Fell on Me As Well

An Islamic brother of Korangi, Bāb-ul-Madina Karachi (approx. 22 years old) makes the following statement:

Unfortunately! I had indulged in many evils such as missing Ṣalāh, watching film and dramas, fashion and company of wicked friends. I was a spoilt youngster whose precious life was passing in sins. The crescent of Ramaḍān (1426 A.H.) appeared and the rain of Allah's mercy began to shower. Some drops of mercy showered on me as well and I performed collective I'tikāf during the last ten days of Ramadan in the Karimia Qadiriyyah Masjid of Korangi, Bāb-ul-Madina Karachi.

The prolonged dark night of my life's autumn began to turn into the bright morning of the spring. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ participation in the collective I'tikaf changed my life-style altogether; I not only repented of all the sins, began to offer Ṣalāh, grew beard, began to wear the turban but I also travelled with a 30 days Sunnah-inspiring Madani Qafilah of Dawat-e-Islami, the international non-political religious movement of the Quran and Sunnah in the company of the Prophet's lovers in order to learn sunnah.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ at this moment in time, I am carrying out the Madani work of Dawat-e-Islami as a Zeli Qafilah Zimmadār in a Masjid.

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْبِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط  
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Method of Missed Ṣalāh\*

Please read this booklet in its entirety. إِنَّ هَذَا اللَّهُ عَزَّ وَجَلَّ you will realize its benefits.

### Excellence of Durūd Sharīf

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Reciting Durūd upon me is refulgence on the bridge of Ṣirāṭ. The one reciting Durūd upon me eighty times on Friday, his eighty years’ sins will be forgiven.”  
 (Al-Jami’us-Ṣagīr, pp. 320, Ḥadīṣ 5191)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The 4<sup>th</sup> and 5<sup>th</sup> verses of Sūrah Mā’ūn (Section 30) warn as under:

فَوَيْلٌ لِلْمُصَلِّينَ ۖ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۖ

So disaster is for those Ṣalāh offerers who are heedless of their Ṣalāh.

Mufasssir-e-Shahīr, Hakeem-ul-Ummat, Ḥaḍrat Mufti Ahmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَكِ states regarding Ayah No. 5, “There are some cases of heedlessness: never offering the Ṣalāh, offering the Ṣalāh irregularly,

\* According to Ḥanafī Doctrine

not offering the Ṣalāh at proper time, offering Ṣalāh by incorrect method, offering the Ṣalāh without taking interest, offering the Ṣalāh without contemplation, offering the Ṣalāh lazily and carelessly.” (*Nūr-ul-‘Irfān*, p. 958)

## Horrible Valley of Hell

There is a mention of the word “Wail” in verse number 4. Ṣadr-ush-Sharī’ah Ḥaḍrat Maulānā Muḥammad Amjad ‘Alī A’ẓamī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says, “In Hell, there is a valley that is so horrific that even Hell itself seeks refuge from its severity. This valley is called “Wail” and it is for those who miss their Ṣalāh deliberately.” (*Bahār-e-Sharī’at*, pp. 347, vol. 1)

## Mountains would Melt Down due to Heat

Ḥaḍrat Sayyidunā Imām Muḥammad bin Aḥmad Ṣāḥabī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says, “It has been said that there is a valley in Hell bearing the name ‘Wail’. If even mountains of the world are put into it, they would melt due to its heat. It is the abode of those who are sluggish in their Ṣalāh and offer Ṣalāh beyond stipulated time making it Qaḍā, unless they feel ashamed of their recklessness and repent in the court of Allāh عَزَّوَجَلَّ.” (*Kitāb-ul-Kabāir*, p. 19)

## The Torment of Head-Crushing

The beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to his blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ, “Two angels (Jibrāil and Mikāil عَلَيْهِمَا السَّلَام) came to me tonight and took me to the sanctified land where I saw that a person was lying and another person was standing by his head holding a stone. The standing person was repeatedly crushing his head with the stone and every time his head would heal. I asked the angels, شَيْخِنَ اللهُ عَزَّوَجَلَّ ‘who is he?’ They requested me to proceed further (and after showing me other scenarios of torment) they answered, ‘The first person you saw

was the one who had abandoned the Quran having read it and would sleep at the time of Farḍ Ṣalāh, (so) he will be punished like that until the Day of Judgement’.” (*Ṣaḥīḥ Bukhārī*, pp. 425, vol. 4, Ḥadīṣ 7047)

## Flames of Fire in the Grave

A man’s sister died; when he returned after burying her, he recalled that his pouch of money had dropped into her grave. So he returned to the graveyard in order to dig it out. When he dug it open, he saw a terrifying scene. The flames of fire were blazing in his sister’s grave. He quickly filled up the grave again and rushed desperately towards his mother and asked her, “Dear mother! How were the deeds of my sister?” She said, “Son! Why are you asking?” He replied “I’ve seen flames of fire blazing in her grave.” On hearing this, his mother began to cry too and said, “Your sister used to miss her Ṣalāh and would offer Ṣalāh beyond the stipulated time.” (*Kitāb-ul-Kabāir*, p. 26)

Dear Islamic brothers! When such bitter torments are for those who offer Ṣalāh beyond stipulated time, then how (perilous) would be the end of those who do not offer Ṣalāh at all?

## If one Forgets to offer Ṣalāh then...?

The beloved Rasūl of Allāh ﷺ said, “If one misses his Ṣalāh due to sleep or forgetfulness, he should offer it when he recalls as it would be time of that Ṣalāh (for him).” (*Ṣaḥīḥ Muslim*, pp. 346, Ḥadīṣ 684)

The reverent Islamic jurists رَحْمَةُ اللهِ تَعَالَى say, “If one misses his Ṣalāh due to sleep or forgetfulness, it is Farḍ for him to offer it as Qaḍā; there will be no sin of missing the Ṣalāh for him in this case. However, he should offer the Ṣalāh as soon as he recalls or wakes up provided it is not a Makrūh time, further delay is Makrūh.” (*Baḥār-e-Sharī’at*, pp. 701, vol. 1)

## Will the Šawāb of Adā be given if Ṣalāh

### Missed due to Unavoidable Reason?

There is a Fatwa concerning whether or not one will earn the Šawāb of an “Adā” Fajr Ṣalāh (offered within prescribed time) in case of offering it as “Qaḍā” Ṣalāh (offered beyond stipulated time) due to sleep: A’lā Ḥaḍrat Imām Aḥmad Razā Khān عليه الرحمة الرحمن states on page 161 (volume 8) of Fatawā-e-Razaviyyah, “As far as the Šawāb for the Adā Ṣalāh is concerned, it is under the omnipotence of Allāh عَزَّوَجَلَّ. If Allah would see that he was not negligent on his part at all, he had been waking with intention to remain awake till dawn but went into sleep inadvertently, then there will be no sin on his part.” The Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ states, “Sleeping is not recklessness in any case; recklessness is on part of one who does not offer Ṣalāh (despite being awake) until the time of next Ṣalāh begins.” (*Ṣaḥīḥ Muslim*, pp. 344, Ḥaḍīṣ 681)

### Sleeping in the Last Part of the Night

If one goes to sleep after the time of Ṣalāh had started and resultantly, the time (of Ṣalāh) elapsed, rendering the Ṣalāh Qaḍā, he will definitely become sinner provided he was not confident enough to wake up nor there was someone who can awake him. In fact, it cannot be permitted to sleep even before the starting of timings of Fajr Ṣalāh provided most part of the night was spent in wakefulness and it is almost sure that if one sleeps now, he will not be able to wake within the timings (of Fajr). (*Baḥār-e-Sharī’at*, pp. 701, vol. 1)

### Waking till Late Night

Dear Islamic brothers! If there is a fear of missing Fajr Ṣalāh due to staying awake till late hours at night in gatherings of Ṣikr and Na’at, religious congregations etc. one should sleep in the Masjid in such a

case with the intention of I'tikāf or sleep at a place where someone trustworthy for arousing him is available or he should set an alarm clock which can wake him up but one should not depend upon just one timepiece as it may run down or turn off because of being hit by hand in sleep. The reverent scholars رحمهم الله تعالى say, “If one fears that he would miss the Fajr Ṣalāh, he is not allowed to stay awake till late hours at night without Shar’i permission.” (*Rad-dul-Muhtār*, pp. 33, vol. 2)

## Definitions of Adā, Qaḍā and Wājib-ul-I’ādaḥ

Carrying out commandments within their stipulated timings is called Adā.

Carrying out commandments after the elapsing of stipulated timings is called Qaḍā.

If some flaw occurs in carrying out a commandment, repeating that worship to compensate for that flaw is called I’ādaḥ (Revision).

If Takbīr-e-Taḥrīmah was uttered within the stipulated time, Ṣalāh would not become Qaḍā; it is still Adā. (*Dur-re-Mukhtār*, pp. 627-632, vol. 2) But in case of Fajr, Jumu’aḥ, and Eid Ṣalāh, it is necessary to perform Salām (of Ṣalāh) within the stipulated time; otherwise Ṣalāh will not be valid. (*Baḥār-e-Sharī’at*, pp. 701, vol. 1)

To miss Ṣalāh without a lawful exemption is a grave sin. It is Farḍ to perform it as Qaḍā and repent sincerely by heart. By virtue of repentance or an acknowledged Ḥaj إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ the sin of delay (in offering the Ṣalāh) will be forgiven. (*Dur-re-Mukhtār*, pp. 626, vol. 2) Repentance will only be valid if one offers Qaḍā of the missed Ṣalāh. Repentance without performing Qaḍā is not repentance because the Ṣalāh which was due on him is still due and how can repentance be valid without refraining from sin! (*Rad-dul-Muhtār*, pp. 627, vol. 2)



Ḥaḍrat Sayyidunā Ibn-e-‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا reports that the Prophet of Allāh, the intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, said, “The one who repents without abandoning sins is like the one who jokes with Allāh عَزَّوَجَلَّ.” (*Shu’bul Īmān*, pp. 436, vol. 5, *Hadīṣ* 7178)

## There are Three Pillars of Repentance

Ḥaḍrat ‘Allāmah Sayyid Muḥammad Na’im-ud-Dīn Murādābādī رَحِمَهُ اللهُ عَلَيْهِ says, “There are three pillars of repentance:

1. Admitting the sin.
2. Feeling of shame.
3. Determination to abandon the sin. If the sin is compensable, it is must to compensate for it. For example, it is necessary for the completion of repentance of the abandoner of Ṣalāh to offer the missed Ṣalāh as Qaḍā.” (*Khazāin-ul-‘Irfān*, p. 12)

## It is Wājib to Arouse a Sleeping Person for Ṣalāh

If someone is sleeping or he has forgotten to offer Ṣalāh, it is Wājib for the other who is aware of it to rouse the sleeping person or remind the one who has forgotten to offer Ṣalāh. (*Baḥār-e-Sharī‘at*, pp. 701, vol. 1) (Otherwise, the one who is aware will be sinner). Remember! Rousing or reminding will be Wājib only if it is almost sure that he would offer Ṣalāh; otherwise not.

## Wake up, It’s Time for Fajr!

Dear Islamic brothers! Earn heaps of Ṣawāb by waking up sleeping Islamic brothers for Ṣalāh. In the Madanī environment of Dawat-e-Islami, waking the Muslims for Ṣalā-tul-Fajr is called ‘Ṣada-e-Madīnah.’ Though Ṣada-e-Madīnah is not Wājib, awaking Muslims for Fajr Ṣalāh

is an act of Ṣawāb which every Muslim should perform. However, care must be taken that no Muslim is distressed on account of calling Ṣada-e-Madīnāh.

## An Incident

An Islamic brother told me (Ṣag-e-Madīnāh عَفَى عَنْهُ), “We, a few Islamic brothers, were passing by a lane calling Ṣada-e-Madīnāh using a megaphone at the time of Fajr Ṣalāh. Meanwhile, interrupting us, a person said that his child who could not sleep all the night had just slept. He requested us not to use the megaphone. We got annoyed with that person as to what type of Muslim he was. We were awaking people for Ṣalāh and he was preventing us. By chance, the next day we again moved towards the same lane calling Ṣada-e-Madīnāh. The same person was standing in gloom at the verge of the lane and said to us, ‘Today again my son had not slept all the night, he has just gone to sleep, I am standing here to request you people to pass by this lane silently.’

This incident shows that Ṣada-e-Madīnāh should be called without using megaphone and even when calling without it, one should not raise his voice so loudly that it disturbs Islamic sisters offering Ṣalāh or reciting the Holy Qurān inside homes, patients, aged people and children or those who have fallen asleep after offering the Ṣalāh in its earlier time. If someone prevents us from calling Ṣada-e-Madīnāh we should humbly apologise to him rather than making arguments with him; further, we should have positive opinion about him as surely no Muslim can oppose awaking people for Ṣalāh; most probably, he would be facing some genuine problem. Even if he is an abandoner of Ṣalāh, we are still not entitled to behave aggressively. Instead, we should entice him towards Ṣalāh politely making our individual effort on any other appropriate occasion.

Apart from Azān-e-Fajr, care should be taken in using Masjid speakers or sound systems for gatherings in streets or homes making it sure that the sound of the speaker does not disturb those worshipping at homes, patients, infants, sleeping ones etc.

## **An Incident about ‘Realization of Public Rights’**

To be considerate of public rights is extremely necessary. Our past saints were very careful in this regard. Therefore, Ḥujja-tul-Islam Sayyidunā Imām Muḥammad Ghazālī عليه رَحْمَةُ اللهِ الْوَإِلِي reports that Sayyidunā Imām Aḥmad bin Ḥanbal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a student who spent many years in his company acquiring knowledge. One day, as he came, the Imām turned his face away (expressing his annoyance); when the student insisted to let him know the reason of annoyance, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, “You have expanded the corner wall of your house up to a man’s height towards the roadside hindering a thoroughfare of the Muslims.” In other words, “How can I be pleased with you whereas you have obstructed the passage of the Muslims!” (*Iḥyā-ul-‘Ulūm*, pp. 96, vol. 5) This incident contains lesson for those who obstruct public pathways by getting terrace etc. constructed outside their homes.

## **Offer Qaḍā Ṣalāh as Soon as Possible**

It is Wājib to offer the missed Qaḍā Ṣalāh at the earliest. However, delay is permissible for the sake of earning livelihood for family and meeting personal needs. Therefore, one should keep earning livelihood and offer the Qaḍā Ṣalāh in spare times until all Qaḍā Ṣalāh are offered. (*Dur-re-Mukhtār*, pp. 646, vol. 2)

## **Offer Your Qaḍā Ṣalāh in Seclusion**

Offer Qaḍā Ṣalāh in seclusion; do not reveal it to others even to family members and close friends (for example, do not say like: I missed Fajr

Ṣalāh today or I am offering Qaḍā of missed Ṣalāh of lifetime etc.) as mentioning (your) sin (to others) is Makrūh-e-Taḥrīmī and a sin. (*Rad-dul-Muḥtār*, pp. 650, vol. 2) Therefore, do not raise hands for the Takbīr of Qunūt while offering Qaḍā of Witr Ṣalāh in the presence of others.

## **Lifetime Qaḍā on the Last Friday of Ramaḍān?**

Some people offer Qaḍā of lifetime missed Ṣalāh in congregation on the last Friday of Ramaḍān-ul-Mubārak and assume that all the Qaḍā Ṣalāh of lifetime has been offered by offering this one Ṣalāh; it is nothing but a sheer fallacy. (*Baḥār-e-Sharīʿat*, pp. 708, vol. 1)

## **Calculation of Qaḍā Ṣalāh of the Whole Life**

The one who has never offered Ṣalāh and now has been blessed with the desire to offer the Qaḍā of lifetime missed Ṣalāh should make a computation from the day when he reached puberty. If the date of puberty is not known, it is safer that the man should make computation from the age of 12 years and the woman should do the same from the age of 9 years. (*Fatāwā Raḍawīyyah (Jad īd)*, pp. 154, vol. 8)

## **Order of Offering Qaḍā Ṣalāh**

While offering lifetime Qaḍā Ṣalāh, one may first offer all Fajr Ṣalāh, then all Zuḥar Ṣalāh and similarly ‘Aṣr, Maghrib and ‘Ishā Ṣalāh.

## **Method of Offering Qaḍā Ṣalāh (Ḥanafī)**

There are 20 Rakʿāt of Qaḍā Ṣalāh in a day: two Rakʿāt Farḍ of Fajr, four of Zuḥar, four of ‘Aṣr, three of Maghrib, four of ‘Ishā and three Rakʿāt of Witr (Wājib). Make intention like this, “I am offering the very first Fajr that I missed.” Similar intention may be made for every missed Ṣalāh. If one has a large number of missed Ṣalāh to offer, it is permissible for him to avail following relaxations:

1. Uttering the Tasbiḥāt in Rukū' and Sujūd (سُبْحَنَ رَبِّيَ الْأَعْلَى & سُبْحَنَ رَبِّيَ الْعَظِيمِ) once instead of thrice. However, one must always make sure in all sorts of Ṣalāh that he starts uttering the 'س' of سُبْحَنَ having completely bent for Rukū' and that he begins to lift his head up from Rukū' having uttered the 'م' of عَظِيمِ. Similar care has to be taken in Sajdah.
2. Uttering 'سُبْحَنَ اللّٰهُ' three times in the 3<sup>rd</sup> and 4<sup>th</sup> Rak'at of Farḍ Ṣalāh instead of reciting Sūra-e-Fātiḥah, but remember that Sūra-e-Fātiḥah and a Sūrah are to be recited in all the three Rak'at of Witr.
3. In the last Qa'dah, performing the Salām having uttered just 'اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ' after Tashahhud without reciting the remaining Durūd Sharīf and Du'ā.
4. Uttering just 'رَبِّ اغْفِرْ لِي' once or three times instead of the supplication of Qunūt in the third Rak'at of Witr after uttering اللّٰهُ أَكْبَرُ. (*Fatāwā Raḍawiyyah (Jad īd)*, pp. 157, vol. 8)

## Qaḍā of Qaṣr Ṣalāh

If the Qaḍā Ṣalāh missed in travelling state is to be offered in settled state, it will be offered Qaṣr (curtailed) and if the Qaḍā Ṣalāh missed in settled state is to be offered in travelling state, it will be offered completely i.e. curtailing will not be done. (*Fatāwa-e-Ālamgīrī*, pp. 121, vol. 1)

## Ṣalāh of Apostasy Period

Allāh عَزَّوَجَلَّ forbid, if someone became apostate and then embraced Islam again, he is not required to offer the Qaḍā of the Ṣalāh missed during the period of apostasy. However, it is Wājib to offer the Qaḍā

of the Ṣalāh missed in the state of Islam before becoming apostate.  
(*Rad-dul-Muhtār*, pp. 647, vol. 2)

## Ṣalāh at the Time of Delivery

If the midwife fears that the baby would die in case of offering Ṣalāh, it is a valid reason for her to miss Ṣalāh in this situation. If the head of the baby came out and there is a fear that the time of Ṣalāh would end before the start of Postnatal Bleeding, it is Farḍ for the mother to offer the Ṣalāh even in this condition; if she does not offer Ṣalāh, she will be a sinner. Ṣalāh should be offered by keeping the head of the baby in some dish etc. in such a careful way that it is not harmed. However, if there is a fear of the baby's death in case of offering Ṣalāh even in this way, delay is exempted. Qaḍā of this Ṣalāh is to be offered after the termination of postnatal bleeding. (*Rad-dul-Muhtār*, pp. 627, vol. 2)

## In which Condition a Patient is exempted from Ṣalāh?

The patient who is not in a condition to offer Ṣalāh even by gestures is exempted from offering Ṣalāh provided that the same condition lasts up to the next six (consecutive) Ṣalāh; offering Qaḍā of Ṣalāh missed under this condition is not Wājib. (*Fatāwa-e-Ālamgīrī*, pp. 121, vol. 1)

## Repeating the Ṣalāh of Lifetime

If there was an imperfection or repugnance in somebody's Ṣalāh, it is good for him to repeat all Ṣalāh of his past lifetime. If there was no imperfection, repeating the Ṣalāh is not advisable. However, if he still repeats, he should not offer such Ṣalāh after Fajr and 'Aṣr; a Sūraḥ should also be recited after Sūra-e-Fātiḥah in all Rak'āt. In Witr, after reciting Qunūt and performing Qa'dāh, he should add one more Rak'āt to make four in all. (*Fatāwa-e-Ālamgīrī*, pp. 124, vol. 1)

## If Forgot to Utter the Word ‘Qaḍā’, then.....?

A’lā Ḥaḍrat Maulānā Shāh Imām Aḥmad Razā Khān عليه رحمته الرحمن says, “Our scholars approve that offering Qaḍā with the intention of Adā and offering Adā with intention of Qaḍā, both are valid.” (*Fatāwā Raḍawiyyah (Jad id)*, pp. 161, vol. 8)

## Offer Qaḍā Ṣalāh of Lifetime in Place of Nawāfil

Offering Qaḍā Ṣalāh is more important than offering supererogatory Ṣalāh i.e. when one has time to offer Nafl Ṣalāh, he should offer Qaḍā Ṣalāh instead of Nafl Ṣalāh so that he gets relieved of the obligation; however, he must not leave Tarāwīḥ and twelve daily Rak’āt of Sunnat-e-Muakkadaḥ. (*Baḥār-e-Shar’at*, pp. 706, vol. 1)

## Offering Nafl is not Permissible after Fajr and ‘Aṣr Ṣalāh

After Fajr and ‘Aṣr, it is Makrūḥ (Taḥrīmī) to offer all the intentional Nawāfil including Taḥiyya-tul-Masjid and every such Ṣalāh that became due on account of some external reason such as Nawāfil of Ṭawāf and votive; likewise, there is the same ruling for every such Ṣalāh that was cancelled having been initiated even if it is Sunnah Ṣalāh of Fajr or ‘Aṣr. (*Dur-re-Mukhtār*, pp. 44, 45, vol. 2)

There is no specific timing for offering Qaḍā Ṣalāh, one may fulfil this obligation at any time during life; but it should not be offered at Sunrise, Sunset and Mid-Day (Zavāl) as Ṣalāh is not permissible at these times. (*Baḥār-e-Shar’at*, pp. 702, vol. 1, ‘Alamgīrī, pp. 52, vol. 1)

## What to do if Four (4) Sunan of Zuḥar are Missed?

In case of offering the Farḍ of Zuḥar Ṣalāh first, offer the four Rak’āt of preceding Sunnah Ṣalāh after offering two Rak’āt of succeeding Sunnah

Ṣalāh. Therefore A'la Ḥadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states, “The four Rak'at of preceding Sunnah Ṣalāh, if not offered prior to Farḍ Ṣalāh, should be offered after Farḍ Ṣalāh preferably after offering succeeding Sunnah Ṣalāh (two cycles) as per superior decree of Islamic Jurisprudence, provided Zuhār timing has not yet elapsed.” (*Fatāwā Raḍāwiyyah (Jad id)*, pp. 148, vol. 8)

## What to do if Sunan of Fajr are Missed?

If there is a risk of missing the congregational Ṣalāh of Fajr on account of offering Sunan of Fajr, one should join congregational Ṣalāh leaving the Sunan. But offering the missed Sunan after the Salām (of Farḍ) is not permissible. It is Mustahab to offer it twenty minutes after the Sunrise but before Ḍahwa-e-Kubrā.

## Is Time Span for Maghrib Ṣalāh Really Short?

The time of Maghrib Ṣalāh is from sunset up to the start of timings of 'Ishā Ṣalāh. The duration of Maghrib timings increases and decreases according to location and date. For example, in Bāb-ul-Madīnah Karachi, minimum duration of Maghrib Ṣalāh is 1 hour and 18 minutes as per calendar of Ṣalāh timings. Islamic Scholars say: “Except for the cloudy days, early offering of Maghrib Ṣalāh is Mustahab. Making a delay for as long as two Rak'at of Ṣalāh may be offered is Makrūh-e-Tanzihī and making a delay such that stars get mixed up without a valid reason such as journey or sickness is Makrūh-e-Tahrīmī. (*Bahār-e-Shar'at*, pp. 453, vol. 1)

A'la Ḥadrat Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ states, “Mustahab time of Maghrib Ṣalāh is up to the clear appearance of stars; making such a delay that small stars (in addition to the big ones) also start glittering is Makrūh (Tahrīmī).” (*Fatāwā Raḍāwiyyah (Jad id)*, pp. 153, vol. 5)



The Rak'at of Sunnaḥ Ṣalāh offered before Farḍ Ṣalāh of 'Aṣr and 'Ishā are Sunnaḥ-e-Ghaīr Muakkadaḥ and, therefore, it is not necessary to offer them as Qaḍā, if missed.

## What is the Ruling Regarding Qaḍā of Tarāwīḥ?

If Tarāwīḥ is missed, there is no Qaḍā for it; neither in congregation nor individually. If someone offers Qaḍā of Tarāwīḥ, they will be regarded as Nafl; these Nawāfil would have nothing to do with Tarāwīḥ. (*Tanwīr-ul-Abṣār & Dur-re-Mukhtār*, pp. 598, vol. 2)

## The “Fidyah” (Compensation) for Missed Ṣalāh

[Those whose relatives have passed away must read the following account]

Ask about age of the deceased person. If the deceased is a female, subtract 9 years and if the deceased is a male subtract 12 years as the period of minority. Now, for the remaining years, make a calculation as to how long the deceased person missed Ṣalāh or fasts of Ramaḍān i.e. find out the number of Ṣalāh and fasts of Ramaḍān whose Qaḍā is due on him. Make an over-estimate preferably. Rather make a computation for the whole life excluding the period of minority. Now donate one Ṣadaqa-e-Fiṭr (to Faqīr) for each Ṣalāh. One Ṣadaqa-e-Fiṭr amounts to 2.050 Kg of wheat or its flour or its price. The number of Ṣalāh is six for each day; five Farḍ Ṣalāh and one Witr Wājib. For example, if the price of 2.050 Kg wheat is Rs. 12, the amount of one day's Ṣalāh will be Rs. 72 and that of 30 days' Ṣalāh, will be Rs. 2160. For 12 months, the amount will be Rs. 25920. Now if the Ṣalāh of 50 years are due on a deceased person, Rs. 1296000 will have to be donated as Fidyah. Obviously, everybody does not possess enough money to donate this much amount. To resolve this problem, our scholars have devised a Shar'i Ḥilāḥ (a way out) e.g. Rs.2160 may be donated to some Faqīr (Definition of Faqīr and Miskīn may be seen on page. 207-208)

with the intention of Fidyah for all the Ṣalāh of 30 days. In this way, Fidyah of Ṣalāh of 30 days would get paid off. Now, that Faqīr should gift that amount to the payer. Having received the amount, the payer should again donate it to the Faqīr with the intention of Fidyah of Ṣalāh of another 30 days in such a way that the amount again comes in the custody of the Faqīr. This exchange should continue till Fidyah of all Ṣalāh gets paid off.

It is not necessary to perform Ḥilāh with the amount of 30 days; it has been stated just as an example. Suppose that the amount for Fidyah of 50 years is available, a single exchange will be sufficient. It should also be noted that the computation for the amount of Fidyah will have to be made as per latest price of wheat. Similarly, there is one Ṣadaqa-e-Fiṭr for each fast. Having paid Fidyah of Ṣalāh, the Fidyah of Fasts may also be paid off in the same way. Poor and rich both may avail the facility of Ḥilāh. If heirs carry out this deed, it would be a great help for their deceased. In this way, the deceased person will be relieved from the obligations **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** and the heirs will also deserve Šawāb and recompense. Some people donate a volume of the Holy Qurān to a Masjid etc. assuming that they have paid Fidyah of all Ṣalāh of the deceased person; it is their misconception. (For details see: Fatawā-e-Razaviyyah, V8, P168, Razā Foundation Lahore)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## A Ruling Concerning the Fidyah for a Deceased Woman

If the (monthly) habitual duration of the deceased woman's menstrual period is known, the days equal to the total period of menses may be subtracted from the age of 9 years, and if it is not known, 3 days per month may be subtracted as per above-mentioned way. However, the

days of menstrual period would not be subtracted from the months of pregnancy. Moreover, if the duration of woman's post-natal bleeding is known, the days equal to the total period of post-natal bleeding may be subtracted for each pregnancy, and if it is not known, nothing should be subtracted as there is no limit on minimum side for post-natal bleeding. It is possible that the bleeding would stop in a minute and she would become pure. (*Fatāwā Raḍawīyyah (Jad īd)*, pp. 154, vol. 8)

## Hilāh for 100 Whips

Dear Islamic brothers! I have not mentioned the Hilāh of Ṣalāh on the basis of my personal opinion. The justification for Shar'ī Hilāh is present in the Holy Qurān, Ḥadīṣ and renowned books of Ḥanafī Doctrine. For example, once, the noble wife of Ḥaḍrat Sayyidunā Ayyūb عَلَيْهِ السَّلَام got late in getting to his blessed court during the period of his illness, so he swore to hit her 100 whips after recovering from the illness. When he recovered, Allāh عَزَّوَجَلَّ ordered him to strike her with a broom made of 100 straws. The Holy Qurān says:

وَأُخْذُ بِيَدِكَ ضِعْفًا فَضْرَبْ بِهِ وَلَا تَحْنُطْ ط

And was asked to take a broom in hand, beat with it and break not your vow.

(Section 23, Rukū' 13) (*Kanzul Īmān [Translation of Quran]*)

There is a complete chapter on the topic of Hilāh entitled "Kitāb-ul-Hīl" in the famous Ḥanafī book "Alamgīrī." It is stated in the same book: "It is Makrūh to do a Hilāh to deprive someone of his rights, or create doubt in it, or deceive by something false, but the Hilāh aimed at preventing someone from committing Ḥarām, or in order to attain something Ḥalāl is commendable. The following Qurānic verse is a proof for the permissibility of such types of Hilāh:

وَحُذِّبِي كَضِعْنَانَا ضَرْبُ بِّهِ وَلَا تَحْتِ ط

And was asked to take a broom in hand, beat with it and break not your vow.  
(Section 23, Rukū' 13) (Fatāwa-e-Ālamgīrī, pp. 390, vol. 6) (Kanzul Īmān [Translation of Quran])

## When did the Tradition of Ear-Piercing Initiate?

There is another evidence for the permissibility of Ḥilāh; Sayyidunā Abdullah ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا reports: Once, there was a discord between Ḥaḍrat Sayyidatunā Sārah and Ḥaḍrat Sayyidatunā Ḥājirah رَضِيَ اللهُ تَعَالَى عَنْهُمَا. Ḥaḍrat Sayyidatunā Sārah رَضِيَ اللهُ تَعَالَى عَنْهَا swore that if she got a chance, she would cut an organ of Ḥaḍrat Sayyidatunā Ḥājirah رَضِيَ اللهُ تَعَالَى عَنْهَا. Allāh عَزَّوَجَلَّ sent Ḥaḍrat Sayyidunā Jibrāil عَلَيْهِ الصَّلَاةُ وَالسَّلَام in the court of Ḥaḍrat Sayyidunā Ibrāhīm عَلَيْهِ الصَّلَاةُ وَالسَّلَام for reconciliation between them. Ḥaḍrat Sayyidatunā Sārah رَضِيَ اللهُ تَعَالَى عَنْهَا asked, “مَا حِيلُهُ يَسِينِي (i.e. what about my vow?).” A revelation descended upon Ḥaḍrat Sayyidunā Ibrahim عَلَيْهِ الصَّلَاةُ وَالسَّلَام for advising Ḥaḍrat Sayyidatunā Sārah رَضِيَ اللهُ تَعَالَى عَنْهَا to pierce the ear of Ḥaḍrat Sayyidatunā Ḥājirah رَضِيَ اللهُ تَعَالَى عَنْهَا. Since then the tradition of piercing ears commenced. (Ghamzu ‘Uyun-il-Basair lil Hamavi, vol. 3, pp. 295, Idara-tul-Qurān)

## Cow’s Meat as a Gift

The mother of the believers, Ḥaḍrat Sayyidatunā ‘Āishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا reports that once some cow-meat was presented in the court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Someone told the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that the meat was donated to Ḥaḍrat Sayyidatunā Barirah رَضِيَ اللهُ تَعَالَى عَنْهَا, as Ṣadaqaḥ (charity). Sultan of Madinah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ” (i.e. it was Ṣadaqaḥ for Barirah but a gift for us). (Saḥīḥ Muslim, pp. 541, Ḥadīṣ 1075)

## Shar'i Ḥilāh for Zakāh

The foregoing Ḥadīṣ clearly indicates that the meat donated as Ṣadaqaḥ to Ḥaḍrat Sayyidatunā Barīrah رضى الله عنها who was deserving of Ṣadaqaḥ was doubtlessly Ṣadaqaḥ for her. However, when the same meat, after being given in her custody, was presented in the court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ its ruling changed altogether and it was no longer Ṣadaqaḥ.

Similarly, a deserving person (deserving of Zakāh), after taking Zakāh in his custody, may gift it to anybody or he may donate it for Masjīd etc. as this donation by that deserving person is a sort of gift rather than Zakāh. The reverent scholars رَحِمَهُمُ اللهُ تَعَالَى have described a Shar'i Ḥilāh for Zakāh that is as follows:

The money of Zakāh cannot be used to pay for the burial or shrouding expenses of a deceased or for the construction of Masjīd as Tamlik-e-Faqīr (i.e. making the Faqīr owner of Zakāh donation) is missing here. However, if the money of Zakāh is to be spent on such matters, donate Zakāh to some Faqīr so that he becomes its owner and now that Faqīr may spend the money (in construction of Masjīd etc.); both will gain Ṣawāb.” (*Bahār-e-Sharī'at*, pp. 890, vol. 1)

## 100 People will be Rewarded Equally

Dear Islamic brothers! Did you see? The money of Zakāh may be used for burial expenses or in the construction of Masjīd after performing Shar'i Ḥilāh as the money is Zakāh for Faqīr but once the Faqīr gets its possession, he becomes its owner and he may spend it as he likes. By virtue of Shar'i Ḥilāh, Zakāh of the donor got paid and at the same time, the Faqīr became entitled for Ṣawāb for spending his money in the construction of Masjīd. The ruling for Shar'i Ḥilāh may be explained to the Faqīr as well. If possible, the donation should be circulated in

hands of more people while performing Shar'i Ḥilāh so that more people could gain Ṣawāb. For example, suppose 12 hundred thousand rupees of Zakāh are to be donated to a Faqīr for Shar'i Ḥilāh. The Faqīr should take this amount in his possession and then gift it to other Islamic brother. That Islamic brother, after having the possession of the amount, should gift it to another one. In this way, each involved brother should handover possession of that amount to the other with intention of gaining Ṣawāb and the last one, then, should spend it for construction of Masjid or in any other expenditure for which Shar'i Ḥilāh has been done; **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** everyone will get Ṣawāb of spending 12 hundred thousand rupees as Ṣadaqaḥ.

Ḥaḍrat Sayyidunā Abū Ḥurairah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** reports that the beloved Rasūl of Allāh **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, “If Ṣadaqaḥ is circulated through hundreds of hands, then each one of them will earn the Ṣawāb equal to that of the donor and there will be no deduction in his Ṣawāb.” (*Tarīkh Baghdad, vol. 7, pp. 135, Ḥadīṣ 356*)

## Definition of “Faqīr”

A Faqīr is the one who (a) possesses some assets but they are less than the worth of Niṣāb (b) or the one who possesses assets valued up to the amount of Niṣāb, but the same are engaged in his basic necessities (i.e. by means of his assets, his basic needs are being fulfilled) e.g. a house for living, household items, animals (or scooter, car) for travelling, tools for a craftsman, clothes for wearing, slaves for servitude, Islamic books for the one interested in religious study but not more than the requirement, (c) Similarly, if someone is in debt such that on deduction of debt, the remaining assets would be less than the worth of Niṣāb; he is also Faqīr, no matter, he possesses multiples of Niṣāb. (*Rad-dul-Muḥtār, pp. 333, vol. 3 etc.*)

## Definition of “Miskīn”

A Miskīn is the one who does not possess anything and he has to beg others for food or clothes for covering the body. Begging is Ḥalāl (allowed) for him. It is Ḥarām for a Faqīr (i.e. the one who possesses meal for eating of one time and has clothes for wearing) to beg without need and compulsion. (*Fatāwa-e-ʿĀlamgīrī*, pp. 187-188, vol. 1, *Baḥār-e-Sharīʿat*, pp. 924, vol. 1)

Dear Islamic brothers! It became obvious that the beggars who beg as a profession without need and compulsion despite being capable enough to earn livelihood are sinners; further, those who donate such people despite being aware of their condition, their Zakāh and charity go to waste and they become sinners as well.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط  
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Method of Funeral Ṣalāh\*

No matter how hard Satan tries to prevent you from reading this booklet,  
 read it completely, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will see the benefits for yourself.

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### Excellence of Durūd Sharīf

The Prophet of mankind, the peace of our heart and mind, the most generous and kind *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* states, “The one who recites Durūd once upon me, Allāh *عَزَّوَجَلَّ* writes one Qirāṭ of recompense for him and one Qirāṭ is equivalent to the Mount Uḥud.” (*Muṣannaf ‘Abdur Razzāq, vol. 1, pp. 39, Ḥadīṣ 153*)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

### Virtue of Participating in the Funeral Ṣalāh of a Wali

A person participated in the funeral Ṣalāh of Ḥaḍrat Sayyidunā Sirrī Saqaṭī *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ*. He saw Ḥaḍrat Sayyidunā Sirrī Saqaṭī *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* in his dream at night and asked, “How did Allāh *عَزَّوَجَلَّ* treat you?” He *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* replied, “Allāh *عَزَّوَجَلَّ* has forgiven me as well as all those who participated in my funeral Ṣalāh.” The person said, “Yā Sayyidī! I also participated

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\* Ḥanafī



in your funeral Ṣalāḥ.” Listening to this, Ḥaḍrat Sayyidunā Sirrī Saqaṭī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ took out a list and checked for his name therein but that person’s name was not present in the list; when checked thoroughly, he saw that the name of that person was written in the margin. (*Tārīkh-e-Dimishq La bin Asakar*, vol. 20. pp. 198)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## The Forgiveness of the Devotees as Well

After the death of Ḥaḍrat Sayyidunā Bishr Ḥāfi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Qāsim bin Munabbih رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ saw him in dream and asked, “How did Allāh عَزَّوَجَلَّ treat you?” He replied, “Allāh عَزَّوَجَلَّ forgave me and told me ‘O Bishr! I have forgiven you as well as all those who attended your funeral Ṣalāḥ.’ I then requested, ‘O Rab عَزَّوَجَلَّ, forgive even those who love me.’ Allāh عَزَّوَجَلَّ said, ‘I have forgiven all those who would love you till the Day of Judgment.’” (*Tārīkh-e-Dimishq la bin Asakar*, vol. 10, pp. 225)

*A'māl na daikhāy yeh daikhā, ḥay mayray Walī kay dar kā Gadā*

*Khāliq nay mujhāy yūn bakhsh diyā, shubḥan Allāh عَزَّوَجَلَّ, shubḥan Allāh عَزَّوَجَلَّ*

*Instead of deeds, my devotion towards Walī was acknowledged  
And for this reason, my Creator عَزَّوَجَلَّ pardoned me. shubḥan Allāh عَزَّوَجَلَّ, shubḥan Allāh عَزَّوَجَلَّ*

Dear Islamic brothers! Association with the pious saints of Allāh عَزَّوَجَلَّ is a great privilege, mentioning them is a means of attaining mercy, their company is a blessing not only in the world but also in the Hereafter, visiting their mausoleums is a cure for the disease of sins and devotion towards them leads to success in the Hereafter. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ we are the devotees of pious saints of Allāh عَزَّوَجَلَّ and we love the perfect Walī Ḥaḍrat Sayyidunā Bishr Ḥāfi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Yā Allāh عَزَّوَجَلَّ! Forgive us for their sake. Āmīn

*Bishr Ḥāfī say ḥamayn tu piyār ḥay*

*إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ apnā Baīra pār ḥay*

*As we have affection for Bishr Ḥāfī*

*إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ we will be successful in the Hereafter*

## Thief of Shroud

A shroud-stealer participated in funeral Ṣalāh of a woman and noted the whereabouts of her grave in the graveyard. At night, he dug the grave with the intention of stealing the shroud. All of a sudden, the blessed woman spoke, “سُبْحَنَ اللَّهُ عَزَّوَجَلَّ! A Maghfūr (Pardoned) person is stealing the shroud of a Maghfūrah woman! Listen, Allāh عَزَّوَجَلَّ has forgiven me and all those who offered my funeral Ṣalāh and you are also among the pardoned ones.” Listening to this, he immediately closed the grave and repented sincerely. (*Shu'ub-ul-Imān, vol. 7, pp. 8, Ḥadīṣ 9261*)

## Forgiveness of Funeral Participants

Dear Islamic brothers! Did you notice how beneficial participation in the funeral Ṣalāh of the pious people is! Whenever we get a chance or even better, making effort to get such a chance, we should participate in funeral Ṣalāh of the Muslims. Our participation in funeral of a pious person may bring about our forgiveness in the Hereafter. How immense Allāh's mercy is! He forgives not only the deceased but also the attendees of his funeral! Therefore, Ḥaḍrat Sayyidunā ‘Abdullāh bin ‘Abbās رَضِيَ اللَّهُ عَنْهُ reports that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The very first reward given to the true believer on his death is that all the participants of his funeral Ṣalāh are forgiven.” (*Attarghib Wattarhib, pp. 178, vol. 4, Ḥadīṣ 13*)

## First Gift in the Grave

Someone asked the Exalted Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, “What is the very first gift that is awarded to a true believer when he enters his grave?”

The Merciful Prophet ﷺ answered, “All the participants of his funeral Ṣalāh are forgiven.” (*Shu’ub-ul-Imān*, vol. 7, pp. 8, Ḥadīṣ 9257)

## The Funeral of a Heavenly Person

The Holy Prophet ﷺ said, “When a Heavenly person passes away, Allāh عزوجل has shyness from punishing those who carried the bier of that person and those who followed the funeral procession and those who offered his funeral Ṣalāh.” (*Firdaus –bima’ Šaur-ul-Khitāb*, pp. 282, vol. 1)

## Šawāb of Accompanying the Funeral

Ḥaḍrat Sayyidunā Dāwūd علي نبينا وعليه الصلوة والسلام humbly asked Allāh عزوجل, “Yā Allāh عزوجل! What is the Šawāb of accompanying the funeral merely for Your pleasure?” Allāh عزوجل replied, “The day when he dies, the angels will accompany his funeral procession and I will forgive him.” (*Sharḥ-us-Šudūr*, pp. 97)

## Šawāb Equivalent to Mount Uḥud

Ḥaḍrat Sayyidunā Abū Ḥurairah رضي الله تعالى عنه reports that the Prophet of Raḥmah, the Intercessor of Ummah ﷺ said, “The one who departed from home to accompany a funeral (considering it as a duty of believers and with the intention to earn Šawāb), offered funeral Ṣalāh and accompanied the funeral till burial, Šawāb of two Qirāṭ is written for him. Each Qirāṭ is equivalent to mount Uḥud. There is one Qirāṭ Šawāb for the person who returns after funeral Ṣalāh (without participation in the burial).” (*Ṣaḥīḥ Muslim*, pp. 472, Ḥadīṣ 945)

## The Funeral Ṣalāh has Admonition

Ḥaḍrat Sayyidunā Abū Żar Ghifārī رضي الله تعالى عنه narrated that the beloved and blessed Prophet ﷺ said to me, “Visit the graves, it

will remind you of the Hereafter and bathe the deceased as touching the mortal body (dead body) is a great lesson and offer the funeral Ṣalāh so that it makes you gloomy, for a gloomy person is under the shadow of Allāh عَزَّوَجَلَّ and does pious deeds.” (*Al-Mustadrak-lil-Hākim, vol. 1, pp. 711, Ḥadīṣ 1435*)

## Excellence of Giving Ritual Bath etc. to the Corpse

Ḥaḍrat Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who gives bath to a deceased person, shrouds him, applies fragrance, lifts the bier, offers Ṣalāh and hides the unpleasant thing that appears, he will be as cleansed of his sins as he was on the day when born from his mother’s womb.” (*Sunan-e-ibn-e-Mājah, vol. 2, pp. 201, Ḥadīṣ 1462*)

## What to Recite on Seeing a Funeral!

After the death of Ḥaḍrat Sayyidunā Malik bin Anas رَضِيَ اللهُ تَعَالَى عَنْهُ, someone saw him in a dream and asked, “How did Allāh عَزَّوَجَلَّ treat you?” He replied, “I was blessed with forgiveness just because of a sentence which Ḥaḍrat Sayyidunā ‘Uṣmān-e-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ used to say on seeing a funeral: **سُبْحَنَ الْحَيِّ الَّذِي لَا يَمُوت** [Pure is He (from all defects / limitations) who is alive and will never die]. Hence, I also used to recite the same sentence on seeing funeral; Allāh عَزَّوَجَلَّ forgave me because of reciting it.” (*Derived from Ihya-ul-‘Ulūm, vol. 5, pp. 266*)

## The Funeral Ṣalāh is Farḍ-e-Kifāyah

The funeral Ṣalāh is Farḍ-e-Kifāyah, i.e. if even a single person offered it, everyone would be relieved of the obligation; if no one offered, all those who were aware of it will be sinners. Jamā’at is not a condition for this Ṣalāh; if even one person offered it, the Farz will be fulfilled.

The denial of its Farḍiyyat (obligation) is Kufr (infidelity). (*Baḥār-e-Sharī'at*, vol. 1, pp. 825, 'Alamgīrī, vol. 1, pp. 162, Durr-e-Mukhtār, vol. 3, pp. 120)

## There are two Units and three Sunnaḥ in the Funeral Prayer

The two Units are:

1. To recite **اللَّهُ أَكْبَرُ** four times
2. Qiyām

The three Sunnaḥ-e-Muakkadah are:

1. Ṣanā
2. Durūd Sharīf
3. Supplication for the deceased. (*Baḥār-e-Sharī'at*, vol. 1, pp. 829)

## Method of Funeral Ṣalāḥ (Ḥanafī)

Muqtadī should make the following intention: 'I make the intention of offering funeral Ṣalāḥ for Allāḥ **عَزَّوَجَلَّ** and making supplication for this dead person, following this Imām.' (*Fatāwā-e-Tātār Khāniyyah*, vol. 2, pp. 153)  
Now Imām and the Muqtadīs should raise their hands up to their ears and fold them below the navel as usual whilst saying **اللَّهُ أَكْبَرُ**, and then recite Ṣanā. After **وَتَعَالَى جَدُّكَ** read **وَجَلَّ كُنْءُكَ وَلَا إِلَهَ غَيْرُكَ**. Then, without raising the hands, say **اللَّهُ أَكْبَرُ** and recite Durūd-e-Ibrahim. Without raising the hands again, say **اللَّهُ أَكْبَرُ** and now recite the supplication (the Imām should say the Takbīrāt loudly whilst the Muqtadīs should say in low volume. Both Imām and Muqtadīs should recite remaining invocations in low volume).

After the supplication, say **اللَّهُ أَكْبَرُ**, unfold the hands and perform Salām on both sides. (*Baḥār-e-Sharī'at*, vol. 1, pp. 829, 835)

## Supplication for Funeral of Adults (Man and Woman)

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا ط  
اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ط

O Allāh عَزَّوَجَلَّ! Forgive all of our living ones and all the dead ones, and all those who are present and all those who are not present, and all our young ones and all our old ones, and all our men and all our women. Yā Allāh عَزَّوَجَلَّ! Whomever you keep alive from among us, keep him live in Islam, and whomever of us you make die, make him die with faith.

*(Al-Mustadrak Lil Hakim, vol. 1, pp. 684, Ḥadīṣ 1366)*

## Du'a for a Male Minor

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا ط

O Allāh عَزَّوَجَلَّ! Make him fore-runner to become support for us, and make him recompense for us, and make him our intercessor, and the one whose intercession is accepted.

*(Al Jauharat-un-Nayyirah, VI, P138, Bahār-e-Sharī'at, VI, P835)*

## Du'a for a Female Minor

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً ط

O Allāh عَزَّوَجَلَّ! Make her fore-runner to become support for us, and make her recompense for us, and make her our intercessor, and the one whose intercession is accepted.

*(Bahār-e-Sharī'at, vol. 1, pp. 835)*

## **To Offer Funeral Ṣalāh whilst Standing upon Shoes**

In case of offering the funeral Ṣalāh wearing the shoes, the shoes as well as the part of the earth beneath them must be pure, while, in case of offering the Ṣalāh placing the feet upon the shoes having taken them off, the purity of the sole of the shoes and the ground is not necessary. In reply to a question, A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْه says, 'If the place was impure due to urine etc. or those who offered the Ṣalāh wearing such shoes whose soles were not pure, their Ṣalāh would not be valid. It is, therefore, safer to offer the Ṣalāh keeping the feet upon shoes having taken them off so that the Ṣalāh would not be affected even if the sole of the shoes or the earth beneath is impure.' (*Fatāwā-e-Razavīyyah*, vol. 9, pp. 188)

## **Funeral Ṣalāh in Absentia**

Presence of corpse in front is necessary. Funeral Ṣalāh in absence of corpse can not be valid. It is Mustahab for the Imām to stand in front of the chest of the corpse. (*Durr-e-Mukhtār*, V3, P123, 134)

## **Method of Offering Joint Ṣalāh for More than one Funeral**

Ṣalāh of several funerals may be offered jointly. It is optional to either place the corpses parallel such that chest of all remain in front of the Imām or place them in a queue such that the feet of the one corpse are towards head of the other and so on. (*Baḥār-e-Sharī'at*, vol. 1, pp. 839, 'Alamgīrī, vol. 1, pp. 165)

## **How many Rows should there be in Funeral Ṣalāh?**

It is better to have three Ṣafs (rows) in the funeral Ṣalāh as it is mentioned in Ḥadīṣ, "The one whose (funeral) Ṣalāh was offered by three Ṣafs, he will be forgiven." If there are only 7 people, one should

become Imām, three should stand in the first Ṣaf, two in the second Ṣaf and one in the third Ṣaf. (*Ghunya*, pp. 588) In the funeral Ṣalāh, the last Ṣaf is greater than all other Ṣafs, i.e. the Ṣawāb of offering funeral Ṣalāh in the last Ṣaf is greater than offering in any other Ṣaf. (*Durr-e-Mukhtār*, vol. 3, pp. 131)

## **If One Missed Some Part of Congregational Funeral Ṣalāh, then...**

The Masbūq (the person who has missed some of the Takbīrāt) will say his remaining Takbīrāt after the Imām has performed Salām on either side. If he suspects that the people would carry the bier up to the shoulders in case of reciting supplications etc., he should just utter Takbīrāt and leave out the supplications etc. If a person comes after the fourth Takbīr, he may join the Ṣalāh (before the Imām performs Salām), utter Takbīr three times after Imām's Salām and then perform Salām. (*Durr-e-Mukhtār*, Vol.3, pp. 136)

## **Funeral of an Insane or the one who Committed Suicide**

The one who is insane by birth or became insane before reaching the age of puberty and died in the state of insanity, the supplication of Minor will be recited in his funeral Ṣalāh. (*Bahār-e-Sharī'at*, vol. 1, pp. 835, *Jauhara*, pp. 138, *Ghunya*, pp. 587) The funeral Ṣalāh of the one who committed suicide will be offered. (*Durr-e-Mukhtār*, Vol-3, P128)

## **Rulings Pertaining to a Dead Infant**

If a Muslim's baby was born alive i.e. he was alive whilst most part of his body was out (during birth) and then died, he will be bathed, shrouded and his funeral Ṣalāh will be offered. Otherwise, he will be washed (ritual bath not required), wrapped in a cloth and buried. Ritual



bathing, coffin and funeral Ṣalāh are not required for him according to Sunnah. If the baby's head comes out first, 'Most part' means from head up to the chest in this case. Therefore, if the baby's head came out and he cried but died before coming out up to the chest, his funeral Ṣalāh will not be offered. If feet come out first 'Most part', means from feet up to the waist in this case. Whether the baby is born alive or dead or lost in miscarriage (pre-mature birth), he should be named as he will be resurrected on the Day of Judgement. (*Durr-e-Mukhtār, Rad-dul-Muhtār, Vol. 3, pp. 152, 153, Bahār-e-Sharī'at, vol. 1, pp. 841*)

## Ṣawāb of Carrying the Bier on Shoulders

It is stated in Ḥadīṣ, "Whoever carries the bier on shoulder and walks 40 steps, 40 of his major sins will be forgiven." It is also mentioned in Ḥadīṣ that the one who carries the bier on shoulder from all four posts (of funeral bier) will be granted Ultimate Forgiveness by Allāh عَزَّوَجَلَّ. (*Al Jauharat-un-Nayyirah, pp. 139, Durr-e-Mukhtār, vol. 3, pp. 158, 159, Bahār-e-Sharī'at, vol. 1, pp. 823*)

## Method of Shouldering the Bier

It is an act of worship to carry the bier on shoulder. It is Sunnah to carry the bier on shoulder from all four corners one after the other and to walk 10 steps at each side. The complete Sunnah is to first carry the bier on shoulder from the right head side of the bier, then the right foot side, then the left head side and then the left foot side and to walk 10 steps each time thus making a total of 40 steps. (*‘Alamgīrī, vol. 1, pp. 162, Bahār-e-Sharī'at, vol. 1, pp. 822*) Some people announce in the funeral procession to walk two steps each. They should instead announce, "Carry the funeral on shoulder from all four sides and walk 10 steps each time."

## Method of Carrying the Bier of a Child

If a single person carries the body of a young child in his arms and the rest of the people take the child in their arms in turn, there is no harm in it. (*‘Alamgīrī*, vol. 1, pp. 162) It is impermissible and forbidden for a woman to walk along in the funeral procession (whether it is the funeral of young or old). (*Baḥār-e-Sharī‘at*, vol. 1, pp. 823, *Durr-e-Mukhtār*, vol. 3, pp. 162)

## Rulings of Returning after the Funeral Ṣalāh

Whoever accompanied the funeral should not return home without offering the funeral Ṣalāh; after the Ṣalāh, he may return seeking permission from the family-members of the deceased person. There is no need to ask permission for returning after the burial. (*‘Alamgīrī*, Vol. 1, pp. 165)

## Can a Husband Carry the Bier of his Wife?

The husband is allowed to carry his wife’s bier on his shoulder, lower her in the grave for the burial and see her face. He is prohibited only from bathing his wife and directly touching her body (without cloth etc. in between). A woman can bathe her husband. (*Baḥār-e-Sharī‘at*, VI, P812, 813)

## Funeral of an Apostate

There is the same ruling for funeral of an apostate and a disbeliever. Once a query was asked in the court of A’lā Ḥaḍrat Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمٰن about a person who had converted from Islam to Christianity. In reply, he writes on page-170, Vol-9 of Fatawā-e-Razawīyyah that if it was proven as per Shar’ī criteria that the dead had, Allah عَزَّوَجَلَّ forbid, changed his religion and adopted Christianity,

performing his funeral Ṣalāh, shrouding or burying him like that for Muslims - were all absolutely Ḥarām.

Allāh عَزَّوَجَلَّ says in the Holy Qurān:

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تُقُمْ عَلَى قَبْرِهِ

**And never offer Ṣalāh for any of their dead, and never stand by his grave.**

*(Kanzul Īmān [Translation of Quran])*

However, if those offering funeral Ṣalāh were unaware of his conversion to Christianity and were considering him a Muslim as per their past information, and they remained unaware till his funeral / burial, they will not be objected to since they were assuming him a Muslim, and as such these acts were obligatory for them. But if they were aware of his Christianity still they performed his Ṣalāh and burial, they committed an absolute grave sin. As long as they do not repent of this sin, Ṣalāh in their Imāmat is invalid; however they will not be treated as apostate as they will not become disbeliever on committing that sin.

Our sacred Shari'ah defines a Straight Path; it does not like immoderation in any affair. However, if it is proven that, despite being aware of his Christianity, they did so not only due to their ignorance or some worldly interest but also considering his Christianity worthy of respect and deserving of funeral and burial, all those having this intention will, no doubt, become apostate and disbeliever. It will be Wājib for the Muslims to consider them apostate in all matters and their company is strictly impermissible. Those who will accompany them or support them will be sinner. *(Fatāwā Raḍawiyyah (Jad id))*

Allāh عَزَّوَجَلَّ says in 84<sup>th</sup> verse of Sūra-tut-Taubaḥ of the Holy Qur'an:

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ  
إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَا تَوْا هُمْ فَسِقُونَ ﴿٨٤﴾

And never offer Ṣalāh for any of their dead, and never stand by his grave. No doubt, they denied Allāh عَزَّوَجَلَّ and His Messenger, and died while they were in transgression (infidelity).

(Sūrah Taubah, Āyah 84) (Kanzul Īmān [Translation of Quran])

Commenting on the foregoing Āyah, Ḥaḍrat ‘Allāmah Sayyid Na’im-ud-dīn Murādābādī رَحِمَهُ اللهُ تَعَالَى says, “This Āyah has made it clear that the funeral Ṣalāh of a disbeliever is not permissible at all and it is forbidden to stand besides the grave of a disbeliever for burial or visit.” (Khazā-ain-ul-‘Irfān, pp. 241)

## Do not Visit a Sick who is a Heretic

It is reported by Ḥaḍrat Sayyidunā Jābir bin ‘Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ that the Sultan of Madīnah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “If they fall ill, don’t go to see them, if they die, don’t participate in their funeral.” (Sunan ibn-e-Mājah, Ḥadīṣ 92, vol. 1, pp. 70)

## Make the Following Announcement

### Before the Funeral of an Adult

The friends and relatives of the deceased are requested to pay attention. If the deceased had ever hurt you or violated your right in his lifetime, please forgive him, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ this will benefit the deceased and you will also be rewarded. If there is any issue of borrowing or lending, contact the deceased’s inheritors. Please listen carefully about the intention and the method of the funeral Ṣalāh. **‘I make the intention**

**to offer funeral Ṣalāh for Allāh عَزَّوَجَلَّ, and supplication for this dead person, following this Imām.**’ If you do not remember these particular words, there is no harm as long as this intention is in the heart: ‘I am offering funeral Ṣalāh for this deceased person.’ When the Imām says **اللَّهُ أَكْبَرُ** raise both your hands up to the ears, say **اللَّهُ أَكْبَرُ** then fold them below the navel and recite Šanā. When the Imām says **اللَّهُ أَكْبَرُ** second time, without raising your hands, say **اللَّهُ أَكْبَرُ** and recite Durūd-e-Ibrāhīm. When the Imām says **اللَّهُ أَكْبَرُ** for the third time, without raising your hands, say **اللَّهُ أَكْبَرُ** and recite the funeral supplication of deceased adult (or if it is the funeral of a male or female child then announce to recite the supplication for the deceased child). When the Imām says **اللَّهُ أَكْبَرُ** the forth and (final) time, say **اللَّهُ أَكْبَرُ** and unfold hands and perform Salām following Imām as usual on both sides.

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Blessings of Jumu'aḥ\*

Though Satan will definitely make you feel lazy,  
refresh your faith by going through this booklet completely.

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### Excellence of Reciting Durūd Sharīf on Friday

The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one who recites Durūd Sharīf 200 times upon me on Friday, his 200 years' sins will be forgiven.' (*Kanz-ul-'Ummāl*, pp. 256, vol. 1, *Ḥadīṣ* 2238)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! How fortunate we are as Allāh عَزَّ وَجَلَّ has blessed us with the favour of Jumu'a-tul-Mubārah for the sake of His beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Regretfully, like other ordinary days, we spend even Friday heedlessly whereas it is a day of Eid, it is superior to all other days, the fire of Hell is not blazed up on Friday and the gates of Hell are not opened on Friday night. On the day of resurrection, Friday will be brought in the form of a bride; the fortunate Muslim dying on Friday attains the rank of martyrdom and remains safe from the torment of the grave.

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\* Friday

The renowned Mufasssir, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān رَحِمَهُ اللهُ تَعَالَى says, “The Ṣawāb of the Ḥajj performed on Friday is equivalent to that of 70 Ḥajj as the Ṣawāb of a single good deed performed on Friday is enhanced 70 times.” (As Friday is an immensely sacred day, therefore,) The punishment of a sin committed on Friday is also increased 70 times. *(Derived from Mirāḥ, vol. 2, pp. 323, 325, 336)*

How can words express the excellence of Friday! By the name of Jumu’ah, Allāh عَزَّوَجَلَّ has revealed a complete Sūrah that is present in the 28<sup>th</sup> part of the Holy Qurān. Allāh عَزَّوَجَلَّ says in the 9<sup>th</sup> Āyah of Sūratul-Jumu’ah:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ  
فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

O those who believe! When the call for Ṣalāh is given on Jumu’ah (Friday), rush towards the remembrance of Allāh and leave trading; this is better for you if you know.

*(Kanzul Īmān [Translation of Quran])*

## When did our Prophet ﷺ Perform his First Jumu’ah Ṣalāh?

Ḥaḍrat ‘Allāmah Maulānā Sayyid Muḥammad Na’im-ud-Dīn Murādābādī رَحِمَهُ اللهُ تَعَالَى says, “When Makkī Madanī Muṣṭafā صَلَّی اللهُ تَعَالَى عَلَیْهِ وَاٰلِهٖ وَسَلَّم was on his way to Madīnāh for migration, he stopped at a place called Qubā at the time of “Chāshṭ” on Monday, 12<sup>th</sup> Rabi’-ul-Awwal. He صَلَّی اللهُ تَعَالَى عَلَیْهِ وَاٰلِهٖ وَسَلَّم stayed there for four days (Monday to Thursday); during the stay, he صَلَّی اللهُ تَعَالَى عَلَیْهِ وَاٰلِهٖ وَسَلَّم laid the foundation stone of a Masjid. On Friday, he صَلَّی اللهُ تَعَالَى عَلَیْهِ وَاٰلِهٖ وَسَلَّم proceeded towards Madīnāh. When they reached the area of the Banī Sālīm Ibn-e-‘Awf, it was time to offer the Jumu’ah Ṣalāh; people consecrated that place as Masjid where the

Holy Prophet ﷺ offered the (first) Jumu'aḥ Ṣalāḥ and delivered a sermon.” (*Khazāin-ul-'Irfān*, p. 665)

الحمد لله عَزَّوَجَلَّ! The glorious Masjid-e-Jumu'aḥ still exists there; the visitors behold the Masjid for the attainment of blessings and offer Nafl Ṣalāḥ over there. الحمد لله عَزَّوَجَلَّ! This sinner (the author) has also been blessed with the privilege of visiting the Masjid a few times.

## Meaning of the Word Jumu'aḥ

The renowned Mufasssīr, Ḥakīm-ul-Ummat Ḥaḍrat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَكَيْنِ writes, “As all the creatures assembled in their beings on this day and the completion of the creation took place on the very same day, clay for Ḥaḍrat Sayyidunā Adam عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ was also collected on this day; similarly, people congregate and perform the Friday Ṣalāḥ on this day; therefore, it is called Jumu'aḥ on account of the aforementioned reasons. Before the advent of Islam, the Arabs used to call it 'Arūbah.” (*Mirāt-ul Manājiḥ*, pp. 317, vol. 2)

## How Many Times Exalted Rasūl Offered Jumu'aḥ Ṣalāḥ?

The Rasūl of mankind, the peace of our heart and mind, the most generous and kind ﷺ offered almost 500 Jumu'aḥ Ṣalāḥ in his apparent life as offering of Jumu'aḥ Ṣalāḥ commenced subsequent to the migration after which the total period of the apparent life of the Holy Prophet ﷺ is ten years and there are 500 Fridays in ten years' period. (*Mirāḥ*, vol. 2, pp. 346, *Lam'at*, vol. 4, pp. 190, *Ḥadīṣ 1415*)

## Seal on Heart

Makkī Madanī Muṣṭafā ﷺ said, “The one abandoning three Jumu'aḥ's Ṣalāḥ out of laziness, Allāḥ عَزَّوَجَلَّ will seal his heart.” (*Jāmi' Tirmizī*, pp. 38, vol. 2, *Ḥadīṣ 500*)



Jumu'aḥ Ṣalāh is Farḍ-e-'Ain and its Farḍiyyat (obligation) is more emphatic than that of Ṣalā-tul-Zuḥar; the denier of its obligation is Kāfir (disbeliever). (*Dur-re-Mukhtār*, pp. 5, vol. 3, *Bahār-e-Sharī'at*, pp. 762, vol. 1)

## The Excellence of Wearing Turban on Friday

The Holy Prophet ﷺ said, "Indeed, Allāh عَزَّوَجَلَّ and His Angels send Durūd upon those who wear turban on Friday." (*Majma'-uz-Zawā'id*, pp. 394, vol. 2, *Ḥadīṣ* 3075)

## Cure is Bestowed

Ḥaḍrat Sayyidunā Ḥumaīd bin 'Abd-ur-Raḥmān رَضِيَ اللهُ عَنْهُمَا narrates via his father, "The one who trims his nails on Friday, Allāh عَزَّوَجَلَّ will remove his disease and bless him with cure." (*Muṣannaf Ibn Abī Shaybah*, pp. 65, vol. 2)

## Protection from Afflictions up to Ten Days

Ṣadr-ush-Sharī'aḥ Ḥaḍrat Maulānā Muḥammad Amjad 'Alī A'zamī رَحِمَهُ اللهُ تَعَالَى states, "A blessed Ḥadīṣ says that the one who trims his nails on Friday, Allāh عَزَّوَجَلَّ will protect him from afflictions up to the next Friday including three more days, i.e. ten days in total.

In accordance with one more narration, "The one trimming his nails on Friday, mercy will approach (him) and (his) sins will be removed. (*Bahār-e-Sharī'at*, pp. 226, part. 16, *Dur-re-Mukhtār-o-Rad-dul-Muḥtār*, pp. 668, 669, vol. 9)

It is preferable to have hair and nails trimmed after Jumu'aḥ Ṣalāh. (*Dur-re-Mukhtār ma' Rad-dul-Muḥtār*, V9, P581, Multan)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## A Cause of Reduction in Sustenance

Şadr-ush-Sharī'ah Ḥaḍrat Maulānā Muḥammad Amjad 'Alī A'zamī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says, “Although it is preferable to trim nails on Friday, yet if the nails are very long; one should not wait till Friday as growing long nails is a cause of reduction in sustenance.” (*Bahār-e-Sharī'at*, pp. 225, part. 16)

## Angels Write the Names of the Fortunate Ones

The beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “On the day of Friday, the angels deputed at gateway of the Masjid write the names of comers. The early comer is like the one who gives Ṣadaqaḥ of a camel in the path of Allāh عَزَّوَجَلَّ. The next comer is like the one who gives a cow and then the next one is like the donor of a sheep; then the next one is like the donor of a hen and then the next one is like that of an egg. When the Imām sits (to deliver the sermon), the angels close the books of deeds and come to listen to the sermon.” (*Saḥīḥi Bukhārī*, pp. 319, vol. 1, Ḥadīṣ 929)

The renowned Mufasssir, Ḥakīm-ul-Ummat Ḥaḍrat Muftī Aḥmad Yār Khān Na'imī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says, “Some Scholars have said that the angels stay (at the doors of the Masjid) from dawn whereas some other opine they stay from sunrise; the stronger opinion, however, is that they come and stay when the sun begins to decline (from zenith) because it is the instant when timing of Jumu'ah (Ṣalāḥ) begins.” The foregoing narration also clearly indicates that those angels know the names of every comer. It is noteworthy that if 100 people enter the Masjid initially, they all would be regarded as the first-comer. (*Mirāt-ul Manājīḥ*, pp. 335, vol. 2)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## The Enthusiasm for Offering

### Jumu'aḥ Ṣalāh in the First Century

Ḥujja-tul-Islam Ḥaḍrat Sayyidunā Imām Muḥammad Ghazālī رَحْمَةُ اللهِ عَلَيْهِ says, “During the first century, people used to proceed towards the Main Masjid at the time of Ṣaḥrī and after Ṣalā-tul-Fajr holding lamps in their hands for offering Ṣalā-tul-Jumu'aḥ. There used to be so huge crowd in the streets that it would seem as if it was the day of Eid, but gradually, this spirit died out. Thus, it is said that the very first Bid'at (innovation) that evolved in Islam is the abandonment of early proceeding towards the Main Masjid. Regretfully, the Muslims do not feel ashamed that Jews proceed towards their places of worship in the early morning on Saturday and Sunday; further, seekers of worldly luxuries also head towards the marketplace in the early morning for trading and earning wealth; so, why don't the seekers of the Hereafter compete with such people!” (*Iḥyā-ul-'Ulūm*, pp. 246, vol. 1)

### Ḥajj of the Poor

Ḥaḍrat Sayyidunā 'Abdullāh bin 'Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrates that the Prophet of mankind, the Peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

الْجُمُعَةُ حَجُّ الْمَسَاكِينِ وَفِي رِوَايَةٍ حَجُّ الْفُقَرَاءِ

Ṣalā-tul-Jumu'aḥ is the Ḥajj of Masākīn (destitute) (*Tarīkh-e-Dimshq*, vol. 38, pp. 431) and in another narration, it is stated that Ṣalā-tul-Jumu'aḥ is the Ḥajj of Fuqarāḥ (poor). (*Kanz-ul-'Ummāl*, pp. 290, vol. 7, Ḥadīṣ 21027)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Proceeding for Jumu'aḥ Ṣalāḥ early is Equivalent to Ḥajj

The beloved and blessed Prophet ﷺ said, “No doubt, there is one Ḥajj and one ‘Umrah for you on every Friday. Therefore, early proceeding for Ṣalā-tul-Jumu'aḥ is (equivalent to) Ḥajj and waiting for ‘Aṣr Ṣalāḥ having offered Ṣalā-tul-Jumu'aḥ is (equivalent to) ‘Umrah.”

*(Sunan Kubrā, pp. 342, vol. 3, Ḥadīṣ 5950)*

## The Ṣawāb of Ḥajj and ‘Umrah

Ḥujja-tul-Islam Ḥaḍrat Sayyidunā Imām Muḥammad Ghazālī عَلَيْهِ السَّلَامُ says, “(Having offered Ṣalā-tul-Jumu'aḥ) one should remain in the Masjid till Ṣalā-tul-'Aṣr and staying in the Masjid till Ṣalā-tul-Maghrib is even more preferable. It is said that the one who offers Ṣalā-tul-Jumu'aḥ in the Main Masjid, stays there afterwards and offers Ṣalā-tul-'Aṣr in the same Main Masjid, there is the Ṣawāb of Ḥajj for him, and the one who stays till Ṣalā-tul-Maghrib and offers Maghrib Ṣalāḥ in the same Masjid, there is the Ṣawāb of Ḥajj and ‘Umrah for him.”

*(Iḥyā-ul-'Ulūm, pp. 249, vol. 1)* A Masjid where Ṣalā-tul-Jumu'aḥ is offered is called a Jāma' (Main) Masjid.

## The Superior Day

The Prophet of mankind, the peace of our heart and mind, the most generous and kind ﷺ said, “Friday is superior to all other days; it is most magnificent (of all days) in the court of Allāḥ عَزَّوَجَلَّ. It is superior to even Eid-ul-Aḍḥā and Eid-ul-Fiṭr. It has five particular features:

1. Allāḥ عَزَّوَجَلَّ created Sayyidunā Adam عَلَيْهِ السَّلَام on this day.
2. Sayyidunā Adam عَلَيْهِ السَّلَام descended upon the earth on this day.
3. Sayyidunā Adam عَلَيْهِ السَّلَام passed away on the same day.

4. On Friday, there is one such moment in which if someone prays for anything, he will be granted whatever he asked for, provided he does not ask for anything Ḥarām.
5. The Judgement Day will take place on Friday.

There is no such distinguished angel, the sky, the earth, wind, mountain and river that does not fear Friday.” (*Sunan Ibn Mājah*, pp. 8, vol. 2, Ḥadīṣ 1084)

According to another narration, the Holy Prophet ﷺ said, “There is no animal that does not scream from dawn to sunrise every Friday out of the fear of the Day of Judgement, except man and Jin.” (*Muaṭṭā Imām Mālik*, pp. 115, vol. 1, Ḥadīṣ 246)

## Supplications are Fulfilled

The Holy Prophet ﷺ said, “On Friday, there is one such a moment which if a Muslim gets and asks Allāh عَزَّوَجَلَّ for anything in that moment, Allāh will definitely grant him. That moment is very short.” (*Saḥīḥ Muslim*, pp. 424, Ḥadīṣ 852)

## Seek between ‘Aṣr and Maghrib

The beloved Rasūl of Allāh ﷺ said, “On Friday, look for the moment that is desired from ‘Aṣr to the sunset.” (*Jāmi’ Tirmidhī*, pp. 30, vol. 2, Ḥadīṣ 489)

## Saying of the Author of Bahār-e-Sharī‘at

Ḥaḍrat Ṣadr-ush-Sharī‘ah Maulānā Muḥammad Amjad ‘Alī A’zamī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه says, “There are two very strong statements concerning the instant in which supplication is fulfilled (on Friday):

1. From the moment when the Imām sits for the sermon to the end of the Ṣalāḥ.
2. The last instant of Friday. (*Bahār-e-Sharī'at*, pp. 754, vol. 1)

## Which is the Moment of Acceptance?

The renowned Mufasssīr Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān Na'imī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says, “At night there comes a moment during which Du'ā (supplication) is answered but Friday is the only day which has such a moment during the day time. However, it is not known for sure as to which moment it actually is. The strong likelihood is that it is either between two sermons or a short while before Maghrib.” Commenting on another Ḥadīṣ, the reverent Muftī says that there are forty different opinions of scholars regarding this moment, out of which two are the most likely; as per one opinion, it is between two sermons while, according to the other, it is at the time of sunset. (*Mirāt-ul Manājīḥ*, pp. 319, 320, vol. 2)

## A Parable

Ḥaḍrat Sayyidatunā Fāṭimah Zahrā رَضِيَ اللهُ عَنْهَا used to sit in her Ḥujrah (small room) a short while prior to sunset and would ask Fiḍḍah رَضِيَ اللهُ عَنْهَا, her maid, to stand outside; as the sun begins to set, Fiḍḍah رَضِيَ اللهُ عَنْهَا would inform her about it and Ḥaḍrat Sayyidah رَضِيَ اللهُ عَنْهَا would raise her blessed hands for supplication. (*Mirāt-ul Manājīḥ*, pp. 320, vol. 2) It is better to ask a concise supplication at that moment; for instance the following Qurānic supplication:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

O our Lord! Give us goodness in the world and give us goodness in the Hereafter and secure us from the torment of Hell. (*Part 2, Sūra-tul-Baqaraḥ, Verse 201*) (*Mirāt-ul Manājīḥ*, pp. 325, vol. 2)

One can recite Durūd Sharīf as well with the intention of supplication as Durūd Sharīf is itself a magnificent supplication. It is preferable to supplicate between both sermons by heart without raising hands and without uttering anything verbally.

## 14 Million & 400 Thousands

### Released from Hell Every Friday

The Holy Prophet ﷺ said, “There are 24 hours in day and night of Friday, there is not a single such hour in which Allāh عزَّوجلَّ does not release six hundred thousand (such sinners) from Hell for whom Hell had become due.” (*‘Alī Mauṣilī, Musnad Abī Ya’lā, pp. 291, 235, vol. 3, Ḥadīṣ 3421-3471*)

### Security from Grave Torment

The Holy Prophet ﷺ said, “The one who dies during the day or night of Friday, he will be saved from the torment of the grave and will be resurrected on the day of judgement with the seal of martyrs.” (*Ḥilyat-ul-Awliyā, pp. 181, vol. 3, Ḥadīṣ 3629*)

### Sins between Two Fridays Forgiven

Ḥaḍrat Sayyidunā Salmān Fārsī رضى الله تعالى عنه narrates that the Holy Prophet ﷺ said, “The one who takes bath on Friday, attains the purity (sanctification) that was possible for him, applies oil and perfume available at home, heads (towards the Masjid) to offer Ṣalāh, does not cause separation between two people, i.e. does not sit between two people by intrusion, offers the Ṣalāh ordained for him and stays silent during the Imām’s sermon, his sins committed between this Friday and the previous one will be forgiven.” (*Ṣaḥīḥ Bukhārī, pp. 306, vol. 1, Ḥadīṣ 883*)

## Šawāb of 200 Years' Worship

Ḥaḍrat Sayyidunā Šiddīq-e-Akbar and Ḥaḍrat Sayyidunā 'Imrān bin Ḥašin رَضِيَ اللهُ عَنْهُمَا narrate that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one taking bath on Friday, his sins and misdeeds are removed; when he proceeds (to offer Ṣalāh) 20 good deeds are written for his every step.” (*Mu'jam Kabīr*, pp. 139, vol. 18, Ḥadīṣ 292) According to another narration, the Šawāb of 20 years' good deeds is written for his every step.

When he finishes the Ṣalāh, he is given the Šawāb of 200 years' worship. (*Al-Mu'jam-ul-Awsaṭ-liṭ-Ṭabrānī*, pp. 314, vol. 2, Ḥadīṣ 3397)

## Deeds Presented to Deceased Parents Every Friday

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “(Your) Deeds are presented before Allāh عَزَّوَجَلَّ every Monday and Thursday whereas they are presented to the Prophets عَلَيْهِمُ السَّلَام and parents every Friday. Pleased by (your) good deeds, the beauty and brilliance of their faces enhance. Therefore, fear Allāh عَزَّوَجَلَّ and do not grieve your deceased ones by committing sins.” (*Nawādir-ul-Uṣūl*, pp. 260, vol. 2)

## Five Special Good Deeds for Friday

Ḥaḍrat Sayyidunā Abū Sa'īd رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who performs five deeds in a day, Allāh will write (his name) amongst the dwellers of Heaven: (The deeds are as follows):

1. Visiting a sick person.
2. Attending a funeral Ṣalāh.
3. Fasting.
4. Offering the Jumu'ah Ṣalāh.
5. Freeing a slave. (*Šaḥīḥ ibn Ḥibbān*, vol. 4, pp. 191, Ḥadīṣ 2760)



## Heaven Becomes Due

Ḥaḍrat Sayyidunā Abū Umāmah رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who offers Jumu’ah Ṣalāh, fasts (on the same day), visits a sick person, participates in a funeral and attends a Nikāh (marriage) ceremony, Heaven will become due for him.”

*(Mu’jam Kabīr, pp. 97, vol. 8, Ḥadīṣ 7484)*

## Avoid Fasting on Friday Alone

It is Makrūh-e-Tanzīhī to fast specifically on Friday or Saturday alone. However, if Friday or Saturday falls on any sacred date such as 15<sup>th</sup> Sha’bān or 27<sup>th</sup> Rajab etc. there is no harm in fasting on these days. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Friday is Eid for you. Do not fast on this day unless you add another fast on its preceding or succeeding day.’ *(Attarghīb Wattarhīb, pp. 81, vol. 2, Ḥadīṣ 11)*

## Ṣawāb of 10,000 Years’ Fasts

A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ says, “It is narrated that the fast of Friday together with that of Thursday or Saturday is equivalent to 10,000 years’ fasts.” *(Fatāwā Raḍawīyyah (Jad īd), pp. 653, vol. 10)*

## Ṣawāb of Visiting Parents’ Graves on Friday

The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who visits the graves of either of or both of his parents on every Friday, Allāh عَزَّوَجَلَّ will forgive his sins and his name will be written as one of those behaving their parents well.” *(Al-Mu’jam-ul-Awsaṭ-liṭ-Ṭabrānī, pp. 321, vol. 4, Ḥadīṣ 6114)*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Šawāb of Reciting Sūra-e-Yāsīn (سورة يسين)

### Beside the Graves of Parent

The Holy Prophet ﷺ said, “The one who visits the graves of either of or both of his deceased parents on Friday and recites Sūraḥ Yāsīn over there, will be forgiven.” (*Al-Kāmil fī Du'fā-ir-Rijāl*, vol. 6, pp. 260)

### Forgiveness 3000 Times

The beloved and blessed Prophet ﷺ said, “The one who visits the graves of either of or both of his parents on every Friday and recites Sūraḥ Yāsīn over there, Allāḥ عزوجل will bless him with forgiveness equivalent to the total number of Sūraḥ Yāsīn's letters.” (*Itḥaf-us-Sādat-il-Muttaqīn*, pp. 272, vol. 14)

Dear Islamic brothers! The one who visits the grave of either of or both of his deceased parents on Friday and recites Sūraḥ Yāsīn over there, he will be successful. الْحَمْدُ لِلَّهِ عزوجل there are 5 Rukū' (sections), 83 verses, 729 words, and 3000 letters in Sūraḥ Yāsīn, if these figures are correct before Allāḥ عزوجل, the reciter will get the Šawāb of 3000 forgiveness.

### Souls Congregate

The one who recites Sūraḥ Yāsīn during the day of Friday or at Friday-night (the night between Thursday and Friday) will be forgiven. (*Attarghīb Wattarghīb*, pp. 298, vol. 1, Ḥadīṣ 4) Since souls congregate on Friday, one should visit graves on this day; further, Hell is not blazed up on this day. (*Dur-re-Mukhtār*, pp. 49, vol. 3)

A'lā-Ḥaḍrat Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمَنِ says, “The best time of visiting graves is the post-morning-Ṣalāḥ time on Friday.” (*Fatāwā Raḍawiyyah (Jad īd)*, pp. 523, vol. 9)

## **Excellence of Reciting Sūra-tul-Kaḥf (سوره الكهف)**

Ḥaḍrat Sayyidunā ‘Abdullaḥ ibn ‘Umar رضى الله عنهما narrates that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one reciting Sūraḥ Kahf on Friday, Nūr (Refulgence) will elevate from his feet up to the sky that will be brightened for him on the Day of Judgement and his sins committed between two Fridays will be forgiven.” (*Attarghīb Wattarḥīb*, pp. 298, vol. 1, Ḥadīṣ 2)

## **Nūr between Two Fridays**

Ḥaḍrat Sayyidunā Abū Sa’īd رضى الله تعالى عنه narrates that Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who recites Sūraḥ Kahf on Friday, Nūr will be brightened for him between two Fridays.” (*Sunan Kubrā*, pp. 353, vol. 3, Ḥadīṣ 5996)

## **Nūr up to the Ka’baḥ**

Another narration says: “The one reciting Sūraḥ Kahf on Friday-night (the night between Thursday and Friday), Nūr will be brightened for him from where he is present up to the blessed Ka’baḥ.” (*Sunan Dārimī*, pp. 546, vol. 2, Ḥadīṣ 3407)

## **Excellence of Sūra-e-Ḥāmim Addukhān (سوره حم الدخان)**

Ḥaḍrat Sayyidunā Abū Umāmah رضى الله تعالى عنه narrates that Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “The one reciting Sūraḥ-e-Ḥāmim Addukhān on Friday or Friday-night, Allāḥ عَزَّوَجَلَّ will make a house for him in Heaven.” (*Mu’jam Kabīr*, pp. 264, vol. 8, Ḥadīṣ 8026)

One more narration says that he will be forgiven. (*Jāmi’ Tirmizī*, pp. 407, vol. 4, Ḥadīṣ 2898)

## Forgiveness Asked by 70,000 Angels

The Holy Prophet ﷺ said: “The one reciting Sūrah Ḥāmīm Addukhān on night, 70,000 Angels will do Istighfār (ask for forgiveness) for him.” (*Jāmi' Tirmidhī, pp. 406, vol. 4, Hadīṣ 2897*)

## All Sins Forgiven

Ḥaḍrat Sayyidunā Anas bin Mālik رضى الله عنه narrates that the Holy Prophet ﷺ said, “The one reciting اَسْتَغْفِرُ اللهَ الَّذِى لَا اِلهَ اِلَّا هُوَ وَ اَتُوبُ اِلَيْهِ three times before Fajr Ṣalāh on Friday, his sins will be forgiven, even if they exceed the foam of the ocean.” (*Al-Mu'jam-ul-Awsaṭ-liṭ-Ṭabrānī, pp. 392, vol. 5, Hadīṣ 7717*)

## After the Jumu'ah Ṣalāh

Allāh عَزَّوَجَلَّ says in the 10<sup>th</sup> verse of Sūra-tul-Jumu'ah (Part 28):

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ  
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

Then, when (Jumu'ah) Ṣalāh is finished, disperse in the land and seek the bounty of Allāh عَزَّوَجَلَّ, and remember Allāh عَزَّوَجَلَّ much hoping that you would succeed.

(*Kanzul Īmān [Translation of Quran]*)

Commenting on the foregoing Āyah, Ḥaḍrat 'Allāmah Maulānā Sayyid Muḥammad Na'im-ud-Dīn Murādābādī رحمه الله تعالى عليه writes in Khazā-ain-ul-'Irfān, 'Having offered Friday Ṣalāh, it is permissible for you to occupy yourselves in earning livelihood, or gain Ṣawāb by acquiring (religious) knowledge, visiting the sick, attending funerals, visiting scholars or performing other such pious deeds.'

## Attending a Gathering of Islamic Knowledge

Attending a gathering of religious knowledge after Friday Ṣalāh is preferable. Therefore, Hujja-tul-Islam Ḥaḍrat Sayyidunā Imām Muḥammad Ghazālī رحمته الله تعالى عليه narrates that Ḥaḍrat Sayyidunā Anas bin Mālīk رضي الله تعالى عنه says, “This verse does not refer to worldly trade and business (only), rather, it refers to seeking knowledge, visiting brothers, visiting the sick, attending funerals and carrying out other such activities.” (*Kīmīyā-e-Sa’ādat*, pp. 191, vol. 1)

Dear Islamic brothers! There are eleven conditions for rendering Jumu’ah Ṣalāh Wājib; if even either of them is not found, it will no longer remain Farḍ. However, if someone still offers it, his Ṣalāh will be valid; and it is preferable for (such) a sane, adult male (for whom Jumu’ah is not Farḍ on account of the absence of any condition) to offer Jumu’ah Ṣalāh. If a minor offers Jumu’ah Ṣalāh, it will be regarded as Nafl because Ṣalāh is not Farḍ for him. (*Dur-re-Mukhtār-o-Rad-dul-Muhtār*, pp. 30, vol. 3)

## 11 Pre-Conditions for the Obligation of Jumu’ah Ṣalāh

1. Being settled in city
2. Health (Ṣalā-tul-Jumu’ah is not Farḍ for a patient. Here, patient refers to the person who cannot get to the Maṣjid where Ṣalā-tul-Jumu’ah is held or even though he can get to the Maṣjid, it will result in the prolongation of his disease or delay in cure. The ruling of patient applies to Shaykh-e-Fānī as well).
3. Being a free person (Ṣalā-tul-Jumu’ah is not Farḍ for a slave; his master can prevent him.)
4. Being a man
5. Being an adult

6. Being Sane (The foregoing two conditions, i.e. adulthood and sanity are necessary not only for the obligation of Ṣalā-tul-Jumu'aḥ but also for every other worship.)
7. Having the faculty of sight
8. Having the capability to walk
9. Not being imprisoned
10. Not having the fear of the king, thief etc. or that of any oppressor.
11. Not having the true fear of harm due to rainfall, snowfall, tornado or cold weather. (*Baḥār-e-Shar'at*, pp. 770, 772, vol. 1)

Those for whom Ṣalāḥ is Farḍ but Ṣalā-tul-Jumu'aḥ is not Farḍ on account of any Shar'i exemption, are not exempted from Zuḥr Ṣalāḥ on Friday; such people have to offer Zuḥr Ṣalāḥ in lieu of Ṣalā-tul-Jumu'aḥ.

## **The Sunan and Mustahab-bāt of Friday**

The Mustahab-bāt of Jumu'aḥ include proceeding to offer Ṣalā-tul-Jumu'aḥ in initial time, using Miswāk, wearing nice white clothes, applying oil and fragrance sitting in the first Ṣaf (row) while having a bath is Sunnaḥ. (*Fatāwa-e-'Ālamgīrī*, pp. 149, vol. 1, *Ghunyah*, pp. 559)

## **The Time of Ghusl on Friday?**

Ḥakīm-ul-Ummat Ḥaḍrat Muftī Aḥmad Yār Khān رَحْمَةُ اللهِ تَعَالٰی عَلَيْهٖ says, “Some scholars رَحْمَةُ اللهِ تَعَالٰی عَلَيْهٖ say that having a bath on Friday is a Sunnaḥ for Friday Ṣalāḥ, not for Friday itself, (therefore) having a bath on Friday is not a Sunnaḥ for those for whom Ṣalā-tul-Jumu'aḥ is not Farḍ. According to some scholars رَحْمَةُ اللهِ تَعَالٰی عَلَيْهٖ, one should have bath on Friday close to the time of Ṣalā-tul-Jumu'aḥ so that he offers the Ṣalāḥ

with the same Wuḍū (made during the bath). However, the most authentic verdict is that the time for Friday's bath starts from the break of dawn." (*Mirāh*, pp. 334, vol. 2)

The foregoing account also clarifies that Friday's bath is not a Sunnah for women, travellers etc. for whom Friday Ṣalāh is not Wājib.

## Friday's Bath is Sunnat-e-Ghaīr Muakkadaḥ

‘Allāmah ibn ‘Ābidīn Shāmī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says, "Having a bath for Jumu'ah Ṣalāh is one of the Sunan-e-Zawāid; (and therefore) the abandoner of Friday's bath will not be objected to." (*Rad-dul-Muhtār*, pp. 339, vol. 1)

## The Excellence of Sitting Closer During the Sermon

Ḥaḍrat Sayyidunā Samuraḥ bin Jundab رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Be present at the time of the sermon and sit close to the Imām because the farther a person remains from the Imām, the later he will enter Heaven, though he (a Muslim) will definitely enter the Heaven." (*Sunan Abū Dāwūd*, pp. 410, vol. 1, Ḥadīṣ 1108)

## No Ṣawāb of Jumu'ah

The one who talks while the Imām is delivering the sermon is like a donkey carrying a burden. Similarly, the one asking his companion to get silent during the sermon will not gain the Ṣawāb of Jumu'ah (Ṣalāh). (*Musnad Imām Aḥmad*, pp. 494, vol. 1, Ḥadīṣ 2033)

## Listening to the Sermon Silently is Farḍ

The acts that are Ḥarām during Ṣalāh such as eating, drinking, greeting, saying Salām, replying to Salām and even inspiring someone to righteousness are Ḥarām during the sermon as well. However, the Khaṭīb (the deliverer of sermon) can inspire someone to righteousness.

It is Farḍ for all the attendees to listen and remain silent while the sermon is being delivered. Staying silent is Wājib even for those present so far from the Imām that they cannot listen to the sermon. If someone is seen committing any misdeed, he may be prevented either by the gesture of hand or nod of head; preventing him by uttering any word or sound is not permissible. (*Baḥār-e-Sharī'at*, pp. 774, vol. 1, *Dur-re-Mukhtār*, pp. 39, vol. 3)

## **Listener of Sermon is not allowed to Recite Even Durūd Sharīf**

If the Khaṭīb mentioned the blessed name of the Exalted Prophet ﷺ during the sermon, the listeners should recite Durūd in their hearts; reciting Durūd verbally at that time is not allowed. Likewise, uttering عَلَيْهِ الرِّضْوَانُ is not allowed on listening to the blessed names of companions of the Exalted Prophet during the sermon. (*Baḥār-e-Sharī'at*, pp. 775, vol. 1, *Dur-re-Mukhtār*, pp. 40, vol. 3)

## **Listening to the Nikāḥ Sermon is Wājib**

In addition to the sermon delivered for Ṣalā-tul-Jumu'ah, it is also Wājib to listen to other sermons such as the ones delivered for Eid Ṣalāh, Nikāḥ (Islamic Marriage) etc. (*Dur-re-Mukhtār*, pp. 40, vol. 3)

## **Business Becomes Impermissible as Soon as the First Azān is Uttered**

As soon as the first Azān is uttered, it is Wājib to start making effort to get to the Masjid for offering Ṣalā-tul-Jumu'ah; it is also Wājib to put off trading and other activities contrary to the preparations for Ṣalā-tul-Jumu'ah. Similarly, sale and purchase while proceeding to Masjid is also impermissible and trading in the Masjid is a severe sin. If the



one having meal hears the voice of Azān for Ṣalā-tul-Jumu'aḥ and fears that he may miss Ṣalā-tul-Jumu'aḥ in case of having meal, he has to stop eating and proceed to the Masjid for offering Ṣalā-tul-Jumu'aḥ. One should get to the Masjid in a dignified manner for Ṣalā-tul-Jumu'aḥ. *(Bahār-e-Sharī'at, pp. 775, vol. 1, Dur-re-Mukhtār, pp. 42, vol. 3, 'Alamgīrī, pp. 149, vol. 1)*

These days, people have drifted away from religious knowledge; like other worships, people commit sins as a result of making mistakes in listening to sermon. Therefore, it is my humble request that the Khaṭīb (deliverer of sermon) make following announcement every Friday prior to the Azān of Khuṭbah before sitting on the pulpit and earn hoards of Ṣawāb:

## Seven Madanī Pearls of Sermon

1. A Ḥadīṣ says, “The one who passes over people’s necks on Friday, makes a bridge towards Hell.” *(Jāmi' Tirmidhī, pp. 48, vol. 2, Ḥadīṣ 513)* One of the explanations of this Ḥadīṣ is that people will enter the Hell trampling up on him. *(Bahār-e-Sharī'at, pp. 761, 762, vol. 1)*
2. To sit facing the Khaṭīb is a Sunnah of the blessed Companions *عَلَيْهِمُ الرِّضْوَانُ*.
3. Some of our past saints *رَحِمَهُمُ اللَّهُ تَعَالَى* said, “One should listen to the sermon in the sitting-posture (as one sits in Qa'daḥ), folding hands (under navel) during the first sermon and placing them on thighs during the second; *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ* he will earn the Ṣawāb of offering two rak'at Ṣalāh. *(Mirāt-ul Manājīḥ, pp. 338, vol. 2)*
4. A'lā-Ḥaḍrat Imām Aḥmad Razā Khān *عَلَيْهِ رَحْمَةُ الرَّحْمَنِ* says, “When one hears the blessed name of the Holy Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* during the sermon, he should recite Durūd in his heart as it is Farḍ to remain silent during sermon.” *(Fatawā Raḍawīyyah (Jad īd), pp. 365, vol. 8)*

5. It is stated in 'Durr-e-Mukhtār, "During the sermon, eating, drinking, talking (even saying **سُبْحَانَ اللَّهِ**), replying to someone's greeting, and inspiring others towards righteousness, all are Ḥarām." (*Dur-re-Mukhtār*, pp. 39, vol. 3)
6. A'lā Ḥaḍrat **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** says, "Walking during the sermon is Ḥarām. The reverent scholars **رَحْمَةُ اللَّهِ تَعَالَى** even say that if someone enters the Masjid during the sermon, he must stop wherever he is without proceeding further as walking would be an act and no act is permissible during the sermon." (*Fatāwā Raḍawīyyah (Jad īd)*, pp. 333, vol. 8)
7. A'lā Ḥaḍrat **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** says, "During the sermon, even looking somewhere turning the head is Ḥarām." (*ibid*, pp. 334)

## An Important Ruling of Leading Ṣalā-tul-Jumu'ah

With regard to the leading of Ṣalā-tul-Jumu'ah there is an important matter of which people are quite inattentive. Ṣalā-tul-Jumu'ah is considered like other Ṣalāh and everyone is allowed to lead Ṣalā-tul-Jumu'ah; it is impermissible as leading Ṣalā-tul-Jumu'ah is one of the responsibilities of the Islamic ruler or his deputy. In the states where Islamic Sovereignty does not exist, the greatest **Sunnī Scholar having correct beliefs** can lead Ṣalā-tul-Jumu'ah as he is the substitute of the Islamic ruler in issuing Shar'i rulings; Ṣalā-tul-Jumu'ah cannot be held without his permission. If there is no such scholar, the one appointed by common people can lead the Ṣalāh. In spite of the presence of a scholar, people cannot themselves appoint anyone else, nor can just a few people appoint someone as the Imām on their own behalf. Holding Ṣalā-tul-Jumu'ah in this way is not proven (in Islamic history). (*Bahār-e-Sharī'at*, pp. 764, vol. 1)

## Bedridden Mother's Recovery

An Islamic brother living in Karachi states 'My mother was too ill even to rise from her bed. Even the doctors had disappointed us declaring that she would not recover. I had heard that the prayers of those who travel with Madanī Qāfilah of Da'wat-e-Islāmī are answered and illnesses are cured. Therefore, I also decided to travel with Madanī Qāfilah. I reached the luminous headquarters [Markaz] of the Madanī Training Centre where I expressed my intention to travel with a Madanī Qāfilah for three days. The Islamic brothers instantly made arrangements.

In the company of the devotees of the Prophet, our Madanī Qāfilah reached a village near Ṣaḥrā-e-Madīnah of Bāb-ul-Madīnah, Karachi, and Sindh. During the Qāfilah, I informed the Islamic brothers of my ailing mother and her serious condition, upon which they comforted me and said prayers for my mother. Making individual effort, the Amīr of the Qāfilah persuaded me to travel with another Madanī Qāfilah for 30 days; I also made the intention. Throughout those three days, I prayed for my mother, weeping and beseeching for her recovery.

On the third day, I had a dream in which I saw a pious man whose face was shining profusely. He said, 'do not worry about your mother, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ she will get better.' After the Madanī Qāfilah I returned home. As I knocked, the door opened, my eyes lit up as it was my bed-ridden mother who opened the door. I kissed her feet with joy and told her of the dream. I then travelled with another Madanī Qāfilah for 30 days after seeking her permission with the devotees of the Prophet.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Method of Eid Ṣalāh\*

No matter how hard the devil tries to prevent you from reading this booklet, please read it completely, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ* you will see the benefits for yourself.

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### Excellence of Durūd Sharīf

The Prophet of Raḥmah, the intercessor of Ummah, the owner of Jannah *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* said, “The one who recites Durūd Sharīf upon me hundred times on the day and night of Friday, Allāh *عَزَّ وَجَلَّ* will fulfill his hundred needs; seventy of the Hereafter and thirty of the world. (*Tārīkh-e-Dimishq la bin Asakar*, vol. 54, pp. 301)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Heart will Remain Alive

The Prophet of mankind, the peace of our heart and mind, the most generous and kind *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* said: “Anyone who did Qiyām (i.e. performed worship) at the night of Eids (Eid-ul-Fiṭr and Eid-ul-Aḍḥā) in order to earn Ṣawāb, his heart will not die on the day when hearts of the people will die.” (*Sunan Ibn-e-Mājah*, vol. 2, pp. 365, *Hadīṣ* 1782)

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\* Ḥanafī

## Entry into Heaven becomes Wājib

The narration on the part of Sayyidunā Mu'āz bin Jabal رَضِيَ اللهُ تَعَالَى عَنْهُ says, 'The one spending the following five nights worshipping Allāh عَزَّوَجَلَّ, will surely enter the Heaven: the nights of the 8<sup>th</sup>, 9<sup>th</sup>, and 10<sup>th</sup> Zil-Hajjah (3 nights), the night of Eid-ul-Fiṭr, and the 15<sup>th</sup> night of Sha'bān (Shab-e-Barā-at).' (*Attarghīb Wattarhīb*, vol. 2, pp. 98, Ḥadīṣ 2)

## A Sunnah Prior to Proceeding for Eid Ṣalāh

Sayyidunā Buraīdah رَضِيَ اللهُ تَعَالَى عَنْهُ states, "On the day of Eid-ul-Fiṭr, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would go to offer Eid Ṣalāh after eating something while, on Eid-ul-Aḍḥā, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not eat anything unless he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had offered Eid-Ṣalāh." (*Tirmizī, Ḥadīṣ 542, vol. 2, pp. 70*) Similarly, in Bukhārī Sharīf, there is another Ḥadīṣ narrated by Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ, "On the day of Eid-ul-Fiṭr, the beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not go until he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ate a few dates in odd numbers." (*Ṣaḥīḥ Bukhārī, Ḥadīṣ 953, vol. 1, pp. 328*)

## A Sunnah of Heading to Offer

### Eid Ṣalāh and Returning after it

It is narrated by Sayyidunā Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would go to offer Eid Ṣalāh from one path and would return from the other one. (*Tirmizī, Ḥadīṣ 541, vol. 2, pp. 69*)

## Method of offering Eid Ṣalāh (Ḥanafī)

First make the following intention: "I intend to offer two Rak'āt Ṣalāh of Eid-ul-Fiṭr (or Eid-ul-Aḍḥā) with six additional Takbīrāt, for the sake of Allāh عَزَّوَجَلَّ following this Imām."

Having made the intention, raise the hands up to the ears, utter **اللَّهُ أَكْبَرُ** and then fold the hands below the navel and recite the Ṣanā. Then raise your hands to your ears, utter **اللَّهُ أَكْبَرُ** and leave them at sides; then raise hands to ears again, utter **اللَّهُ أَكْبَرُ** and leave them at sides; then raise hands to ears once again, utter **اللَّهُ أَكْبَرُ** and fold them. In short, hands will be folded after first and fourth Takbīr while they will be left at sides after second and third Takbīr. In other words, hands will be folded when something is to be recited in Qiyām after Takbīr, while they will be left at sides when nothing is to be recited. Then; the Imām is to recite Ta'aw-wuḥ and Tasmiyah in low voice whereas Sūrah Fātiḥah and another Sūrah will be recited loudly. Thereafter, he will perform Rukū'. In the second Rak'at, the Imām is to first recite Sūrah Fātiḥah and another Sūrah aloud.

After the recitation, the Imām as well as all the followers will utter three Takbīrāt (the Imām would utter loudly and the followers in low voice) raising their hands to the ears each time and leaving them at sides; then Rukū' will be performed with the fourth Takbīr without raising hands and the rest of the Ṣalāh will be completed as per usual method. Standing silent between every two Takbīrāt for the amount of time in which **سُبْحَانَ اللَّهِ** can be uttered thrice is necessary.' (*Baḥār-e-Sharī'at*, vol. 1, pp. 781; *Durr-e-Mukhtār*, vol. 3, pp. 61 etc.)

## For whom Eid Ṣalāh is Wājib?

The Ṣalāh of both Eids (i.e. Eid-ul-Fiṭr and Eid-ul-Aḍḥā) is Wājib. However, it is to be noted that Eid Ṣalāh is not Wājib for everyone, instead, it is Wājib only for such people for whom Jumu'ah Ṣalāh is Wājib. Further, neither Azan nor Iqāmat is uttered for both Eid's Ṣalāh. (*Baḥār-e-Sharī'at*, vol. 1, pp. 779; *Durr-e-Mukhtār*, vol. 3, pp. 51)

## The Sermon of Eid is Sunnah

The pre-conditions for the offering of Jumu'ah Ṣalāh apply for the Eid Ṣalāh as well. The only difference lies in Sermon which is a precondition for Jumu'ah Ṣalāh whereas it is a Sunnah for the Eid Ṣalāh. Similarly, the Sermon of Jumu'ah Ṣalāh is delivered before the Ṣalāh while that of the Eid Ṣalāh is delivered after the Ṣalāh. (*Bahār-e-Sharī'at*, vol. 1, pp. 779; *'Alamgīrī*, vol. 1, pp. 150)

## The Time of Eid Ṣalāh

The time of both Eid's Ṣalāh starts 20 minutes after sunrise and continues till Niṣf-un-Nahār-e-Shar'i. However, it is Mustahab to delay Eid-ul-Fiṭr Ṣalāh and offer Eid-ul-Aḍḥā Ṣalāh early. (*Bahār-e-Sharī'at*, VI, P781; *Durr-e-Mukhtār*, V3, P60)

## What to do if Somebody Misses a Part of the Eid Jamā'at?

If someone joins the Jamā'at in the first Rak'at after the Imām has uttered the Takbīrāt, then he should utter the three Takbīrāt (other than the Takbīr-e-Taḥrīmah) instantly, even if the Imām may have commenced recitation. Utter three Takbīrāt only, even though the Imām said more than three Takbīrāt. If the Imām bent for Rukū' before you uttered Takbīrāt, then don't utter them in a standing posture, instead, perform Rukū' with the Imām and utter the Takbīrāt in the Rukū'. However, if the Imām is in Rukū' and you think that you can utter the Takbīrāt and join the Imām in Rukū', then utter them whilst you are standing, otherwise, utter **اللَّهُ أَكْبَرُ**, perform Rukū' and then utter the Takbīrāt in Rukū'. If the Imām raises his head from Rukū' before you finish the Takbīrāt in Rukū' then do not utter the remaining Takbīrāt; they are no longer required.

If you joined the Jamā'at after the Imām had performed the Rukū' then do not utter the Takbīrāt, utter them when you offer the remaining part of your Ṣalāh (after the Imām has performed Ṣalām). Do not raise your hands when uttering the missed Takbīrāt in Rukū.'

If you join the Jamā'at in the second Rak'at, then don't utter the missed Takbīrāt of the first Rak'at now, instead, utter them when you perform the remaining part of your Ṣalāh. Likewise, if you succeed in uttering the Takbīrāt of the second Rak'at with the Imām, its all right, otherwise, the same ruling as mentioned above with regard to the first Rak'at would apply. (*Baḥār-e-Sharī'at*, vol. 1, pp. 782; *Durr-e-Mukhtār*, vol. 3, pp. 64; 'Alamgīrī, vol. 1, pp. 151)

### **What to do if Someone Misses the Whole Jamā'at?**

If someone missed the whole Jamā'at of Eid-Ṣalāh, whether he couldn't join the Jamā'at at all or his Ṣalāh became invalid due to any reason after joining, then if possible, he should join Jamā'at elsewhere; otherwise he cannot offer it (without Jamā'at). However, it is preferable for him to offer four Rak'āt of Chāsht Ṣalāh. (*Durr-e-Mukhtār*, V3, P67)

### **Rulings for the Khuṭbah (Sermon) of Eid**

After the Eid Ṣalāh, the Imām should deliver two Sermons. The acts that are Sunnah for the Jumu'aḥ Sermon are also Sunnah for the Eid Sermon; likewise, the acts that are Makrūh for the Jumu'aḥ Sermon are also Makrūh for the Eid Sermon. There are only two differences between both the Sermons. Firstly, it is a Sunnah for the Imām not to sit before the first Sermon of Eid Ṣalāh whereas Imām's sitting before first Sermon of Jumu'aḥ is a Sunnah. Secondly, in the Eid Sermon, it is a Sunnah for the Imām to recite **اللَّهُ أَكْبَرُ** nine times before the first Sermon, seven times before the second Sermon and fourteen times



before coming down from the pulpit while uttering these Takbīrāt is not Sunnaḥ for Jumu'ah Sermon. (*Bahār-e-Sharī'at*, VI, P783; *Durr-e-Mukhtār*, V3, P67; *Alamgīrī*, VI, P150)

## Twenty Sunnaḥ and Desirable Acts of Eid

Following acts are Mustahab on the Eid Day:

1. Getting hair cut (Get your hair cut according to Sunnaḥ, not according to the English styles).
2. Cutting Nails.
3. Having a bath.
4. Using Miswāk (This is in addition to the one used during Wuḍu).
5. Wearing nice clothes, either new or washed ones.
6. To apply perfume.
7. Wearing a ring (Islamic brothers are allowed to wear only one silver ring which weighs less than 4.5 Masha. There must be only one gem in the ring; they shouldn't wear the ring without a gem either; there is no limit for the weight of the gem. They are not allowed to wear more than one ring. Men cannot wear the ring made of any other metal except silver with the afore-mentioned conditions)
8. Offering Salā-tul-Fajr in the Masjid of one's locality.
9. Before going to Eid-ul-Fiṭr Ṣalāḥ, eating some dates in odd numbers such as 3, 5, 7 etc. If dates are not available, then eat something sweet. If nothing is eaten before the Ṣalāḥ, there will be no sin, but if nothing is eaten till Salā-tul-'Ishā, he will be rebuked.
10. Performing the Eid Ṣalāḥ at a place that is designated for performing the Eid Ṣalāḥ (Eid-Gāḥ).

11. Going to the Eid-Gāh on foot.
12. Although there is no harm in using conveyance, walking on foot is better for those who can do so; there is no harm at all in returning by conveyance.
13. Going to the Eid-Gāh from one path and returning from the other path.
14. Paying the Ṣadaqa-e-Fiṭr before the Eid Ṣalāh (this is better, but if you couldn't pay it before the Eid Ṣalāh, pay it after the Ṣalāh).
15. Expressing happiness.
16. Donating Ṣadaqaḥ in abundance.
17. Heading towards the Eid Gāh (Ṣalāh area) calmly, in a dignified manner, with lowered gaze.
18. Congratulating each other.
19. Shaking hands and embracing one another after the Eid Ṣalāh as Muslims usually do; it is a good act because it expresses happiness. However, embracing a young attractive boy may lead to allegation.
20. Utter the following Takbīr in low voice while on your way to the Eid-Gāh to offer Eid-ul-Fiṭr Ṣalāh and utter it loudly while heading for the Eid-Gāh to offer Eid-ul-Aḍḥā Ṣalāh.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ ط

Allāh عَزَّوَجَلَّ is the greatest. Allāh عَزَّوَجَلَّ is the greatest. There is none worthy to worthy of worship except Allāh عَزَّوَجَلَّ and Allāh عَزَّوَجَلَّ is the greatest. Allāh عَزَّوَجَلَّ is the Greatest and all the praise is for Allāh.

(*Bahār-e-Sharī'at*, vol. 1, pp. 779; '*Alamgīrī*, vol. 1, pp. 149, 150, etc.)

## A Mustahab Act for Eid-ul-Adhā Ṣalāh

In most cases, there are the same rulings for Eid-ul-Adhā as for Eid-ul-Fiṭr. However, there are a few differences; for example, it is Mustahab not to eat anything before the Eid Ṣalāh on Eid-ul-Adhā regardless of whether or not one is performing the sacrifice (of cattle), but if one eats something, still there is no harm. (*‘Alamgīrī, vol. 1, pp. 152*)

## Eight Madanī Pearls for Takbīr-e-Tashrīq

1. The Takbīr **اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَبِلهِ الْحَمْدُ** is called Takbīr-e-Tashrīq. Uttering this Takbīr once loudly is Wājib whereas uttering it thrice is preferable after all Farḍ Ṣalāh that were offered with the primary Jamā’at of the Masjid from the Fajr Ṣalāh of 9<sup>th</sup> to the ‘Aṣr Ṣalāh of 13<sup>th</sup> Zil- Ḥajja-tul-Ḥarām. (*Baḥār-e-Sharī’at, vol. 1, pp. 779 to 780; Tanvīr-ul-Abṣār, vol. 3, pp. 71*)
2. It is Wājib to utter Takbīr-e-Tashrīq immediately after performing the Salām. However, one may utter the Takbīr as long as he has not done any such act that negates the Binā (resumption, rejoining) of Ṣalāh. For instance, if someone exited the Masjid or invalidated his Wuḍū deliberately or engaged in talking, though forgetfully, Takbīr would no longer remain Wājib for him in all these cases. However, if his Wuḍū became invalid unintentionally, he should utter the Takbīr. (*Durr-e-Mukhtār & Rad-dul-Muhtār, vol. 3, pp. 73*)
3. Takbīr-e-Tashrīq is Wājib for the one residing in a city or the Muqṭadī following a resident Imām in Ṣalāh even if the Muqṭadī (the one following the Imām in Ṣalāh) is a traveller or a villager; however, if travellers and villagers do not follow a resident Imām in Ṣalāh, Takbīr is not Wājib for them. (*Durr-e-Mukhtār, V3, P74*)

4. If a resident offered Ṣalāḥ under the Iqtidā of a traveller, Takbīr will be Wājib for the resident, but not for the traveller Imām. (*Durr-e-Mukhtār & Rad-dul-Muhtār, vol. 3, pp. 73*)
5. It is not Wājib to utter Takbīr after Nafl, Sunnah and Witr Ṣalāḥ. (*Baḥār-e-Sharī'at, vol. 1, pp. 785; Rad-dul-Muhtār, vol. 3, pp. 73*)
6. It is Wājib to utter Takbīr after Salā-tul-Jumu'aḥ; one should utter it after the Ṣalāḥ of Eid-ul-Aḍḥā as well. (*ibid*)
7. Takbīr is Wājib for the Masbūq (the one missing one or more Rak'āt), but he is to utter it having performed his own Salām (after offering his missed Rak'āt). (*Rad-dul-Muhtār, V3, P76*)
8. Takbīr is not Wājib for the Munfarid (the one offering Ṣalāḥ individually). (*Ghuniya-tul-Mustamlī, pp. 526, Religious book house*) However, he should also utter it as, according to Ṣaḥibāin, Takbīr is Wājib even for the Munfarid. (*Baḥār-e-Sharī'at, V1, P786*)

In order to acquire detailed information regarding the excellence of Eid etc., go through the section 'The Blessings of Eid-ul-Fiṭr' from Faizān-e-Sunnat's chapter 'The Blessings of Ramaḍān.'

O our Allāḥ ﷺ! Make us celebrate Eid in conformity with Sunnah and bless us with the real Eid of performing Ḥaj and beholding Madīnah ﷺ as well as the beloved and blessed Prophet of Madīnah ﷺ again and again!

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ ﷺ

صَلُّوْا عَلٰى الْحَبِيْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

## The Blessing of Maktaba-tul-Madīnah's Booklets

An Islamic brother from Bahawalpur (Punjab) says: “I had been extremely fond of watching films due to the wicked company and environment at school; I used to travel to even other cities like Lahore, Okārah and Karachi just to see films. I would even go to girls' colleges to tease the girls because of the evil effects of watching sex appealing films. I was also habitual of shaving my beard daily. Even worse, I started working for theatres and circuses endangering my life. My family was extremely worried and concerned.

One day, my father consulted the responsible Islamic brother of Dawat-e-Islami in our local area and decided to send me with the Madanī Qāfilāh. On the last day, the Amīr gave me a booklet entitled ‘Black Scorpions’ to read. When I read the booklet, I became very fearful. I immediately repented and decided to keep a beard. Having returned from the Madanī Qāfilāh, I also took part in the weekly Sunnah inspiring Ijtimā’ and purchased the audio-cassette speech entitled ‘Dhāl Jāey gī yeh Jawānī’ from Maktaba-tul-Madīnah. When I returned home and heard the cassette, my entire world had changed.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I not only began to offer Ṣalāh punctually but also started the Madanī work of Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ (up to the time of making this statement), I am doing the work of Dawat-e-Islami as a Madanī Qāfilāh Žimmaḥdār in my city.”

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْبِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ط  
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

## 40 Madanī Wills

From Madīnah-e-Munawwarah

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اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, at this very moment, whilst sitting in the sacred Masjid of the Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم after Salāt-ul-Fajr, I have been blessed with the opportunity to write “**Arba‘īna Waṣāyā Min-al-Madīna-til-Munawwarah**” meaning “40 wills from Madīnah-tul- Munawwarah.” It is my last morning in Madīnah Sharīf today. The sun is about to present itself at Majestic Mausoleum of the most beloved and blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in order to pay Salām. Alas! If I am not blessed with burial in Jannat-ul-Baqī’ by tonight, I will have to depart from Madīnah. Tears are welling up in my eyes and my heart is dejected.

*Afsos chand ghāriyān Taybah kī reh gā hen*

*Dil men judai ka gham tufan macha raha hay*

*Alas! A few moments of my stay in Madīnah are left  
The grief of detachment from Madīnah is causing a storm in my heart*

My heart is gloomy. The grief of detachment from Madīnah has made me desperate. It seems as if someone has snatched smile from my lips. Shortly, I would have to leave Madīnah. Alas! My heart would break. The moments of departure from Madīnah are emotive as if:

An infant has been detached from mother's lap and he keeps on looking back with longing eyes that his mother will call him back, put him in her lap, embrace him to her chest and put him to sleep by singing a lullaby.

Now, with broken heart, I am going to mention my 40 wills; my wills are also directed towards all the brothers and sisters associated with Dawat-e-Islami. Further, my children and other family members should also pay attention to these wills. Would that I am blessed with martyrdom under the shade of the Green Dome and the Minarets in Madīnah-e-Munawwarah whilst beholding the most Reverent Prophet ﷺ. Would that I am blessed with burial in Jannat-tul-Baqi'. Alas! Otherwise, wherever it has been destined...

**Madīnah 1:** If I am found in last breath, perform all rites according to Sunnah. Turn my face towards the Holy Qiblah and straighten my arms and legs. Read out Sūrah Yāsīn to me as well as Na'ats written by Imām-e-Ahl-e-Sunnat Maulānā Shāh Aḥmad Razā Khān عليه الرحمة because his work is in total conformity with Shari'ah and his each and every couplet is an exegesis of the Qur'an, Ḥadiṣ and the sayings of the saints رحمهم الله تعالى.

**Madīnah 2:** After the soul departs from body, perform all rites according to Sunnah e.g. hastening in shrouding and burial as making delay for gathering a large number of people is not Sunnah. The rulings described in Part-IV of Bahār-e-Shari'at should be followed.

**Madīnah 3:** The size of the grave should be according to Sunnah. Make a Laḥad as it is Sunnah<sup>1</sup>.

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<sup>1</sup> There are 2 types of graves: (1) **Coffin Type:** (2) **Laḥad:** To make a Laḥad, a grave is dug and then, a cavity is dug in it towards Qiblah for placing the corpse. Making Laḥad is a Sunnah. If the ground is suitable, then act upon this, but if the ground is soft then, there is no harm in preparing coffin type grave. Remember plank etc. will have to be installed on top in Laḥad like that in the coffin type. The gravedigger may suggest to install slab in slanting position in interior side but do not listen to him.

**Madīnah 4:** The inner walls of the grave must be earthen. Fire baked bricks should not be used. If it is unavoidable to make brick wall inside, plaster its interior sides with mud.

**Madīnah 5:** If possible, recite Sūrah Yāsin Sharīf, Sūrah Mulk and Durūd-e-Tāj and blow on interior side of the plank.

**Madīnah 6:** The shroud, according to Sunnah, should be purchased from my own money. In the case of my destitution, it may be purchased from Ḥalāl money of any Sunni having correct beliefs.

**Madīnah 7:** Ghusl (Ritual Bath) may be given by the one having beard and ‘Imāmah and abiding by Sunnah. (I would consider it disrespect if a Sayyid gives Ghusl to my dirty body)

**Madīnah 8:** During Ghusl, the Sitr-e-‘Awrat (from navel to the complete knees) must be covered properly. If two shawls of brown or any other dark colour are spread from the navel up to the knees, the risk of the appearance of the shape of Sitr would probably come to an end. However, water must flow on every part of the body.

**Madīnah 9:** If shroud had been wet with Zam Zam or water of Madīnah or both, it would be a privilege for me. Would that some Sayyid Sahib adorn my head with green ‘Imāmah!

**Madīnah 10:** After Ghusl, write بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ with the index finger on the forehead before covering the face in the shroud.

**Madīnah 11:** In the same way, write لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ط on the chest.

**Madīnah 12:** And near the heart, write يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْكَ وَآلِهِ وَسَلَّمَ.



**Madīnah 13:** On the part of shroud between the belly button and the chest, write: **يَا إِمَامَ أَبَا حَنِيفَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ**, **يَا غَوْثَ أَكْظَمَ دَسْتَكِيرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ**, **يَا شَيْخَ ضِيَاءِ الدِّينِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ** and **يَا إِمَامَ أَحْمَدَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ**.

**Madīnah 14:** From above the navel up to the head (excluding the back), write **مَدِينَهُ مَدِينَهُ** on shroud. Remember, all this should not be written by an ink pen; instead, write with the index finger (symbolically). It will be my good fortune if some Sayyid writes all this.

**Madīnah 15:** If available, sprinkle the dust of Madīnah on my face substantially. If possible, place thorns of Madīnah over my eyes and if thorns are not available, then place the seeds of dates of Madīnah.

**Madīnah 16:** Abide by all the (relevant) Sunnah while carrying the funeral.

**Madīnah 17:** In the funeral procession, all Islamic brothers are requested to recite the Na'at '**Ka'bay kay Badr-ud-Dujā Tum Pay Karoṛon Durūd**' written by Imām Aḥmad Razā **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ**: (Other Na'ats may also be recited but only the ones written by the scholars of Ahl-e-Sunnah)

**Madīnah 18:** The funeral Ṣalāh should be led by a practicing Sunni scholar having correct beliefs or by any Islamic brother who abides by the Sunan or by my sons if they are capable. However, it is my desire that Sādāt-e-Kirām be given preference.

**Madīnah 19:** Would that Sādāt-e-Kirām lower me in grave with their blessed hands!

**Madīnah 20:** Making a cavity in the wall of grave towards face, place in it 'Aḥad Nāmah written in handwriting of some Islamic brother who abides by Sunnah. Also place holy print of the blessed shoes (Na'l-e-Pāk), picture of the green dome, Shajra Sharīf and other Holy relics.

**Madīnah 21:** Would that I get burial in Jannat-tul-Baqī'! Otherwise, bury me in neighbourhood of some Beloved of Allah عَزَّوَجَلَّ. If it is not possible either, then bury me wherever the Islamic brothers desire, but do not bury me in a seized piece of land as it is Ḥarām to do so.

**Madīnah 22:** Utter Azān by the grave.

**Madīnah 23:** Would that some Sayyid Sahib perform Talqīn!

**Madīnah 24:** If possible, those who love me should sit around my grave after the burial for 12 days or for at least 12 hours and keep me

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<sup>1</sup> **Excellence of Talqīn:** The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "When your Muslim brother dies and you have buried him, one of you should stand at the head side of the grave and say, "O son of so and so!" He will listen but will not reply. Again say, "O son of so and so!" He will sit upright. Say once again "O son of so and so!" He will say, "Instruct me. May Allah عَزَّوَجَلَّ have mercy on you." But you will not hear him. Then you should utter:

أَذْكُرُ مَا خَرَجْتَ مِنَ الدُّنْيَا شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)  
وَأَنَّكَ رَضِيتَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا  
وَبِمُحَمَّدٍ (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) نَبِيًّا وَبِالْقُرْآنِ إِمَامًا

**Translation:** Recall that (belief) with which you departed from the world i.e. testifying that no one is worthy of worship except Allah and Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is His distinguished servant and Prophet, and that you were contented with Allah عَزَّوَجَلَّ as Rab (Creator), Islam as your religion, Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as your Prophet and the Holy Qur'an as your Imām.

Munkar and Nakir will hold each others' hands and say, 'let's go back, it's no use to sit beside the one whom people have taugth the answer.' Someone asked the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, "If we don't know the name of his mother, (then)..?" The Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied "Relate him to Ḥaḍrat Ḥawwā. (*Rawah-u-Tabarani fil Kabīr, Ḥadiṡ 7979, vol. 8, pp. 250*)

**NOTE:**

In place of "Son of so and so" mention name of deceased with his mother's name, e.g. 'O Ilyās, son of Āminah'. If you do not know the name of the deceased's mother, mention the name of Ḥaḍrat Ḥawwā رَحِمَ اللهُ عَنْهَا in place. Talqīn should be uttered in Arabic only. (Sage-Madīnah عَفَى عَنْهُ)

delighted by reciting the Holy Qur'an, Na'ats, Ḥamd and Durūd. إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ I will get accustomed to my new abode. Offer Ṣalāh with Jamā'at during this period as well as on all other occasions.

**Madīnah 25:** If debt is due on me, pay back it from my assets. If there are no assets of mine, my offspring, if alive, are requested to pay back the debt or some other Islamic brother to do this for me. Allah عَزَّوَجَلَّ will reward with great recompense. (Announcement should be made in various Ijtimā'at that if Muḥammad Ilyās Qādirī has hurt anyone's feelings or violated someone's rights, forgive him. If someone's debt is due on him, either contact his heirs or forgive him).

**Madīnah 26:** If supplication of my forgiveness and donation of Ṣawāb is made to me abundantly and persistently, it will be a great benevolence for me.

**Madīnah 27:** Everyone should stay steadfast on the path of Aḥl-e-Sunnah according to the true Islamic teachings of Imām-e-Aḥl-e-Sunnat Maulānā Shāh Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ.

**Madīnah 28:** Avoid the company of religious bigots as keeping their company is a great obstacle in having a good end.

**Madīnah 29:** Stick to the devotion and Sunnah of the beloved and blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ steadfastly.

**Madīnah 30:** Never become negligent in offering of daily Ṣalāh, Ramadan Fasting, Zakāh, Hajj and other obligatory acts and Sunnah.

**Madīnah 31: Important will:** Always remain loyal to Markazī Majlis-e-Shūrā of Dawat-e-Islami. Obey every such command of its every member as well as your every Nigrān that is in conformity with Sharī'ah. I am fed up with the one who goes against Shūrā or Dawat-e-Islami's any other responsible brother without a Shar'ī permission.

**Madīnah 32:** Every Islamic brother should take part in local visit for calling towards righteousness at least once a week from beginning to end and should travel in Madanī Qāfilāh for 3 days every month, 30 days every 12 months and at least 12 months continuously within his lifetime. For the attainment of steadfast reform of character, Islamic brothers and sisters should fill in the Madanī In'amāt card daily and submit it to their Žimmaḥdār (overseer) every month.

**Madīnah 33:** Keep on spreading the message of love and Sunnah of the Holy Prophet ﷺ in the world.

**Madīnah 34:** Keep on struggling against false beliefs, bad deeds, worldly desires, Ḥarām earnings and prohibited fashion etc. Further, keep on calling towards righteousness with sincerity and Madanī sweetness.

**Madīnah 35:** Avoid anger and peevishness like plague otherwise, religious services will become difficult for you.

**Madīnah 36:** It is a Madanī request to my heirs to abstain from earning worldly wealth through my books and cassettes of speeches.

**Madīnah 37:** Follow the rulings of Shari'ah regarding my inheritance.

**Madīnah 38:** I have forgiven, in advance, anyone who swears at me, causes me harm, injures me or hurts my feelings.

**Madīnah 39:** No one should avenge those who distress me.

**Madīnah 40:** If someone martyrs me, I have personally forgiven my rights and I also request my heirs to forgive him. If, by virtue of the intercession of the Prophet ﷺ, I am blessed on the Day of Judgement, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ I will take my murderer to Heaven provided that he died as a Muslim.

(Do not cause any violence or give any strike-call if my martyrdom takes place. If “strike” implies forcing the Muslims to stop trading and stoning their shops, vehicles etc., no Mufti of Islam can declare such violations of people’s rights as permissible. This sort of strike is a Ḥarām act leading to the Hell. These types of emotional acts bring about nothing except religious and worldly loss. Usually, the strikers relent soon and finally, the administration overcomes them.)

May the most merciful Allah عَزَّوَجَلَّ forgive me, a great sinner, for the sake of His beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Yā Allah عَزَّوَجَلَّ! As long as I live, keep me engrossed in the love of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and in the remembrance of Madīnah. May I keep calling people towards righteousness! May I be blessed with the intercession of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and forgiveness! May I be blessed with the neighbourhood of Your Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus! May I remain engrossed in beholding the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Yā Allah عَزَّوَجَلَّ! Send innumerable Durūd and Salutations on Your Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and forgive his entire Ummah.

أَمِينَ بِحَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Will Leads to Forgiveness

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever dies having made will died (having acted) on a great Sunnah. His death took place in the state of piety and martyrdom and he died in such a state that he has been forgiven.” (*Mishkāt Sharīf*, pp. 266)

## Method of Burial and Shroud

### Masnūn<sup>1</sup> Shroud for Man

(1) Lifāfah (Cloak), (2) Izār (Sarong) (3) Kameez

### Masnūn Shroud for Woman

In addition to above three, woman's shroud contains two more parts: (4) Breast cover, (5) Head cover. (A Eunuch should also be given a shroud like that of a woman)

### Details Regarding Shroud

1. The shawl for Lifāfah (Cloak) should be longer than height of the corpse such that it can be tied at both ends.
2. The Izār (Sarong) should be from the top of the head up to the feet i.e. smaller than Lifāfah by the length which was required for tying the Lifāfah at both ends.
3. The Kameez should be from the neck up to below the knees and should have same length on front and back sides. It should be sleeveless and without side-cuts. Man's Kameez should be torn over the shoulders and woman's Kameez should be torn towards the chest.
4. Breast cover should be from the breast up to the navel and even better if it is up to thighs.

(Note: Since ready-made shroud may not necessarily be according to the height of the deceased, it is better to arrange for cloth as per need)

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<sup>1</sup> (i.e. in accordance with Sunnah).

## Method of Bathing the Corpse

Burning incenses or frankincense, move them around the bathing plank 3, 5 or 7 times. Lay the corpse on plank as laid in the grave. Cover the body from navel up to below the knees. (Nowadays, the Sitr of the deceased is covered with a white shawl during the bath, which causes unveiling. Hence use some thick brown or dark coloured cloth so that private body may not show up because of wetness. It will be even better if it is double-folded). Now, covering his hand with some piece of cloth, the one giving bath should wash both the excretory organs of corpse first. Then, make Wuḍu of deceased as done for Ṣalāh i.e. wash the face 3 times, wash the arms including elbows 3 times, moisten the head (Mash) and wash the feet up to ankles 3 times). Wuḍu of the deceased does not include washing of hands up to the wrists, rinsing of the mouth and washing of the nose. Instead, wet some cotton wool and clean the teeth, gums, lips and nostrils with it. Then wash hair of head and beard. Now, making the deceased lie on its left side pour tepid water (water boiled with berry leaves is preferable) from head up to the feet such that the water flows up to the plank. Then, making the deceased lie on its right side, flow water in the same way. Now make the deceased sit by supporting its back and move hand at the bottom part of the belly softly. If something is excreted, wash it away. Repetition of Wuḍu and Ghusl is not needed. At the end, pour camphor-mixed water from head to toe three times. Gently dry the body with some clean cloth. It is Farḍ to pour water once on entire body and pouring it thrice is Sunnah.

Give fragrant smoke of incense to the shroud 1, 3, 5 or 7 times. Then spread in such a way that the Lifāfah is spread first, then Izār over it and then the Kameez. Place the corpse on it and make it wear the Kameez. Now apply fragrance on the beard (if there is no beard, then apply on chin) and on all the body. Apply camphor on the organs at

which Sajdah is performed (in Ṣalāh) i.e. forehead, nose, hands, knees and feet<sup>1</sup>. Then wrap the Izār from the left side first and then from right side. At the end, wrap the Lifāfah first from left side and then from right side in such a way that right side remains on top.

## Method to Shroud Corpse of Woman

After making the deceased woman wear the Kameez, divide her hair in two parts and place them over the Kameez on the chest. Place the head cover under the back and extend it up to the chest, covering the head with it like a face-veil. Its length should be up to below half of the back and its width should be from one ear lobe to the other. Some people put the head cover like the way women put on in their lives; this is contrary to Sunnah. Then wrap the Izār and Lifāfah as described earlier. At the end, tie the breast<sup>2</sup> cover with some string after placing it over the breasts up to the thigh.

## Burial after the Funeral Ṣalāh<sup>3</sup>

1. It is Mustahab to place the corpse towards Qiblah side of the grave so that it may be lowered in to the grave from Qiblah side. Do not bring it from head side (into the grave) by placing it at foot side of the grave.
2. As per requirement, 2 or 3 pious and strong persons should go down into the grave. The body of a woman should be lowered by her Maḥārim, if they are not present, the relatives may do it, and if they are not present either, pious persons may be asked to do it.

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<sup>1</sup> Note: Camphor and fragrance is applied to man and woman in similar way.

<sup>2</sup> Nowadays, Lifāfah is placed at the end in shroud of woman. There is no harm in it but it is better to put the chest cover at the end

<sup>3</sup> See method of lifting the corpse and method of funeral prayer in Rasāil-e-'Aṭṭāriyyah, Part-I



3. Keep the woman's corpse covered with some shawl from lowering into the grave up to fixing of the slabs etc.
4. Read this supplication when lowering into the grave:

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَىٰ مِلَّتِ  
رَسُولِ اللَّهِ عَزَّ وَجَلَّ وَصَلَّى اللَّهُ تَعَالَىٰ عَلَيْهِ وَآلِهِ وَسَلَّمَ

5. Lay the corpse on its right side and make it face the Qiblah. Untie the strings of Lifāfah; even if not untied, there is no harm in it.
6. Close the grave with unbaked bricks. If the ground is soft, wooden planks may be installed<sup>1</sup>.
7. Now put dust onto the grave. It is Mustahab to put dust thrice from head side using both hands. On putting dust first, utter مِنْهَا خَلَقْنَاكُمْ, (We created you from the earth), second time say وَفِيهَا نُعِيدُكُمْ, (And will take you back into it) and third time say وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى, (And will raise you again from it). (Para 16, Rukū' 12 – Kanz-ul-Imān) Now place the rest of the dust using a spade etc.
8. It is Makrūh to put dust more than that was brought out in digging of the grave.
9. Make the grave slanting like hump of a camel. Do not make it four-cornered (as it is made after a few days of burial, using bricks).
10. The grave should be about 8 inches high or a bit more than that.

(‘Ālamgīrī, vol. 1, pp. 166)

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<sup>1</sup> Use of bricks baked in fire inside the grave is prohibited. Nowadays, there is trend of using cement slabs and bricks. Hence, inner surface of the slabs and bricks should be covered with mud. May Allah

أَمِينٌ بِحَبْلِ النَّبِيِّ الْآمِينَ عَمَّا اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ عَزَّ وَجَلَّ save Muslims from fire.

11. To sprinkle water after burial is Sunnah.
12. Afterwards, sprinkling water for some plant etc. is permitted.
13. These days, the water that is sprinkled over the graves uselessly is quoted as a wasteful use of water in Fatāwā-e-Razavīyyah, Vol-IV, P-185.
14. It is Mustahab to read from **الْم** to **مُفْلِحُونَ** on the head side and from **أَمِنَ الرَّسُولُ** to the end of the Sūrah on the feet side after burial.
15. Instruct Talqīn (as mentioned earlier).
16. Utter Azān whilst standing near the head side and facing the Qiblah.
17. To place the flowers on the grave is useful because as long as they remain fresh, they will praise Allah **عَزَّوَجَلَّ** and the deceased will be delighted. (*Rad-dul-Muhtār, vol. 3, pp. 184*)

## Generosity upon Navīd ‘Aṭṭārī

In division ‘Jannat-ul-Ma’lā’, ‘Gulshan-e-‘Aṭṭār’, Muḥājir camp number 7, Bāb-ul-Madīnah Karachi, a 17 year old Islamic brother, Muḥammad Navīd ‘Aṭṭārī son of Sultan Muḥammad, who was associated with Dawat-e-Islami passed away on the 18<sup>th</sup> of Rajab-ul-Murajjab 1421 A.H. at about 8 a.m. Along with his shroud, the green turban was also placed on his head in accordance with his Madanī will, and he was laid to rest in the cemetery of Muḥājir camp number 7.

On Thursday (Rabī’-ul-Ghouṣ 1422 A.H., 12<sup>th</sup> July 2001), the brother of late Navīd ‘Aṭṭārī عليه رحمۃ اللہ الباری had a dream in which he saw his deceased brother who said, “You don’t come to my grave. At least come and see what has happened to my grave!” The day the dream was seen, it rained heavily. Accordingly, the brother went to the cemetery and reached the grave which had been ruined due to Thursday’s heavy rain. On Sunday morning, about 7:30 a.m., the brothers of Navīd ‘Aṭṭārī عليه رحمۃ اللہ الباری and 8 Ḥuffāz brothers of Dawat-e-Islami went to the grave. In the presence of many people, the gravedigger opened the grave; everyone was astonished to see that the body of late Navīd ‘Aṭṭārī عليه رحمۃ اللہ الباری was in exactly the same condition in which it was laid to rest. The body was still fresh, he was still wearing the blessed turban and his shroud was undamaged. Both his hands were tied as if in Ṣalāh. Four Islamic brothers picked his body up from the grave. There was a powerful fragrance coming from the body and the grave. Having mended the grave, the brothers laid Muḥammad Navīd ‘Aṭṭārī عليه رحمۃ اللہ الباری to rest again. May Allāh عَزَّوَجَلَّ bestow His mercy on Navīd ‘Aṭṭārī عليه رحمۃ اللہ الباری and forgive us all for his sake.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ  
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط  
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Method of Fātiḥah

### Secured from Hypocrisy and Fire (of Hell)

**H**aḍrat Sayyidunā Imām Sakhāwī reports: The beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “One who sends Durūd once upon me, Allah عَزَّوَجَلَّ bestows him with ten blessings and the one who sends Durūd ten times upon me, Allah عَزَّوَجَلَّ bestows him with hundred blessings, and the one who sends Durūd hundred times, Allah عَزَّوَجَلَّ inscribes between his eyes that he is freed from hypocrisy and the fire of Hell and he will be kept with the martyrs on the Day of Judgement.”

(*Al-Qawl-ul-Badi*, pp. 233, *Mausat-ur-Riḡaan*, Beirut)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Those whose parents or anyone of them has passed away should not be heedless of them. They should visit their parents’ graves and keep making Iṣāl-e-Šawāb. Here are five blessed sayings of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in this regard:

### 1. Šawāb of an Accepted Ḥajj

“Anyone visiting the graves of one of or both of his parents with the intention of Šawāb will earn the Šawāb of an accepted Ḥajj and the one

visiting their graves in abundance, angels will come to visit his grave (when he dies).” (*Kanz-ul-‘Ummāl*, vol. 16, pp. 200, Ḥadīṣ 45536)

## 2. Reward of Ten Ḥajj

“The one who performs Ḥajj on behalf of his father or mother, Ḥajj would get offered on their behalf and he himself will gain Ṣawāb of ten Ḥajj.” (*Dar-e-Qutnī*, vol. 2, pp. 229, Ḥadīṣ 2587)

سَيُخَلِّقُ اللَّهُ عَزَّوَجَلَّ Whenever someone gets the privilege of performing Nafl Ḥajj he should make the intention of performing it on behalf of his deceased parents so that they would also gain the Ṣawāb of Ḥajj. The one doing so will get Ṣawāb of ten Ḥajj. If either of the parents passed away without performing Ḥajj despite it being Farḍ, one should get the privilege of performing ‘Ḥajj-e-Badal’ on behalf of his deceased parents. (Details of ‘Ḥajj-e-Badal’ can be found in the book ‘Rafīq-ul-Ḥarāmaīn’ published by Maktaba-tul-Madīna).

## 3. Charity on Behalf of Parents

“Whenever anyone of you donates Nafl charity, he should do so on behalf of his parents so that they would also gain its Ṣawāb without any reduction in the Ṣawāb of the donor.” (*Shu‘ub-ul-Imān*, V6, P205, Ḥadīṣ 7911, *Dār-ul-Kutub-ul-‘Ilmiyyah Beirut*)

## 4. A Cause of Reduction in Sustenance

“When a person abandons making supplication for his parents, his sustenance is cut off.” (*Kanz-ul-‘Ummāl*, vol. 16, pp. 201, Ḥadīṣ 45548)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## 5. Excellence of Visiting Graves on Friday

“The one who visits the grave of either of or both of his parents on Friday and recites Sūrah Yāsīn over there will be forgiven.” (*Ibn A'di fil Kamil*, vol. 6, pp. 260)

Dear Islamic brothers! The mercy of Allah ﷺ is enormous. The portals of His mercy and bounties are open even for the Muslims who have passed away. Here is a narration about the immense mercy of Allah ﷺ. Read and rejoice!

### Shrouds Torn off

Ḥaḍrat Sayyidunā Armiyā عَلَيْهِ السَّلَام, a Prophet of Allah ﷺ, once passed by graves of some people who were being tormented; a year later, when he passed by the same graves again, he noticed that there was no punishment. He implored in the court of Allah ﷺ, ‘Yā Allah ﷺ! Previously, they were being punished but now their punishment has come to an end (what is the reason?)!’ A voice said, “O Armiyā! Their shrouds tore to pieces, their hair fell out and their graves were obliterated, so I had mercy on them and I always have mercy on such people.” (*Sharḥ-us-Ṣudūr*, p. 313)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

### Three Virtues of Conveying Ṣawāb

#### The Blessings of Du'a (Supplication)

The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “My Ummah will enter the grave with their sins but it will come out of graves without sins as their sins are forgiven by virtue of the supplications of the Muslims.” (*Al-Mu'jam-ul- Awsaṭ*, vol. 1, pp. 509, Ḥadīṣ 1879)

## Waiting for Iṣāl-e-Šawāb<sup>1</sup>

The beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The state of a deceased person in his grave is like that of a drowning man; he waits anxiously for supplication from his father, mother, brother or friend; when anyone’s supplication reaches him, he finds it better than the world & whatever is in it. Allah عَزَّوَجَلَّ bestows the Šawāb gifted by alive relatives upon the deceased like mountains. The gift of the alive to the dead is to say prayer of forgiveness for them.” (*Shu’ub-ul-Imān*, vol. 6, pp. 203, *Hadīṣ* 7905)

## Excellence of Supplicating for Forgiveness of Others

‘Anyone who makes the supplication of forgiveness for all the Muslim men and women, Allah عَزَّوَجَلَّ writes a good deed for him in return for each and every Muslim men and women.’ (*Majma’-uz-Zawāid*, vol. 10, pp. 352, *Hadīṣ* 17598)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## An Easy Way to Earn Billions of Good Deeds

Dear Islamic brothers! Sway with delight! We have got an easy way of earning millions and billions of good deeds! Obviously, there are millions of Muslims in the world at the moment and billions of Muslims have passed away. Therefore, if we make supplication of forgiveness for the whole Ummah, we will attain the treasure of billions of good deeds. I have written below a supplication for myself as well as for all the Muslim men and women; recite it (with Durūd Sharīf once before and after the supplication), إِنَّ هَٰذَا اللهُ عَزَّوَجَلَّ, you will get hoards of good deeds.

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<sup>1</sup> The act of sending the reward of good deeds.

اللَّهُمَّ اغْفِرْ لِي وَلِكُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ

Translation: (Yā Allah عَزَّوَجَلَّ! Forgive me and every Muslim man and woman)

أَمِينَ بِحَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Recite the foregoing supplication in Arabic or English or in both languages right now and, if possible, make it your habit to recite it after five daily Ṣalāḥ.

*Bay sabab bakhsh day nah pūch ‘amal*

*Nām Ghaffār ḥay tayrā Yā Rab عَزَّوَجَلَّ*

*Forgive us without holding us accountable;*

*Your name is Ghaffār, Yā Rab عَزَّوَجَلَّ!*

## Refulgent Attire

Once a saint saw his deceased brother in a dream and asked, “Does the supplication of the living people reach you (the dead)?” He replied, “Yes. By Allah عَزَّوَجَلَّ! The supplication comes to us in the form of refulgent attire that we wear.” (*Sharḥ-us-Ṣudūr*, pp. 305)

## Refulgent Tray

When anyone sends the Ṣawāb of good deeds to a deceased person, Jibrāīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ places the Ṣawāb in a refulgent tray and stands with it near the grave and says, “O dweller of this grave! Your kin has sent a gift, receive it.” On hearing this, he becomes happy whereas his neighbours (the deceased of his neighbouring graves) feel grieved on their deprivation. (*Sharḥ-us-Ṣudūr*, P308)



*Qabr mayn Āh Ghup Andhāirā hay*  
*Fazl say kar day chāndnā Yā Rab عَزَّوَجَلَّ*

*Ah! There is stark darkness in the grave;*  
*Brighten it with Your bounty, Yā Rab عَزَّوَجَلَّ!*

## Šawāb Equal to the Number of Deceased

The one who recites Sūraḥ Ikhḷāṣ eleven times in a graveyard and sends its Šawāb to the dead, he will get the recompense equal to the number of all the dead (buried in the graveyard). (*Kashf-ul-Khifā, vol. 2, pp. 252, Ḥadīṣ 2629*)

## Deceased Would Intercede

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who passes by a cemetery and recites Sūraḥ Fātiḥah, Sūraḥ Ikhḷāṣ and Sūraḥ Takāṣur over there and then makes the supplication: ‘Yā Allah عَزَّوَجَلَّ! Send the Šawāb of whatever Qurān I have recited to Muslim men and women’ so those buried in the cemetery will intercede for him on the Day of Judgement.” (*Sharḥ-us-Šudūr, p. 311*)

## Šawāb of Sūraḥ Ikhḷāṣ

Ḥaḍrat Sayyidunā Ḥammād Makki رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said that one night he went to the graveyard of Makka-tul-Mukarramah where he fell asleep. (In the state of dream) he saw that the deceased buried in the graves were standing in groups. Seeing them, he asked as to whether the Day of Judgement had taken place. They replied, ‘No. The thing is, a Muslim brother recited Sūraḥ Ikhḷāṣ and sent us its Šawāb which we have been distributing among ourselves for a year.’ (*Sharḥ-us-Šudūr, p. 312*)

## A Well for Umm-e-Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُمَا

Ḥaḍrat Sayyidunā Sa'd bin 'Ubādaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ asked, “Yā Rasūlullāḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! My mother has passed away (I want to give some Ṣadaqaḥ (charity) on behalf of her), which Ṣadaqaḥ would be the best for her?” The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Water.’ So, Sayyidunā Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ got a well dug and said, “This is for Sa'd's mother.” (*Sunan Abū Dawūd Sharīf, vol. 2, pp. 180, Ḥadīṣ 1681*)

Dear Islamic brothers! Sayyidunā Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ declared that the well was dug for Sa'd's mother, which meant that the digging of well was aimed at donating Ṣawāb to the mother of Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ. The foregoing narration also made it clear that there is no harm for the Muslims in relating a goat or cow etc. to saints by saying sentences like, ‘This is the goat of Sayyidunā Ghauṣ-e-Pāk رَضِيَ اللهُ تَعَالَى عَنْهُ’ as it also means that the sacrifice of this goat is aimed at just donating its Ṣawāb to Sayyidunā Ghauṣ-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ. Normally, people also relate sacrificial animals to each other; for example, if you ask a person who is wandering along with his sacrificial cow as to whose the cow is; he will reply, ‘Mine’ and it is not considered objectionable either. Therefore, if there is no objection to saying such sentences, no objection can be raised to saying ‘This is the goat of Ghauṣ-e-Pāk’ as well. In fact, Allah عَزَّوَجَلَّ is the real Owner of each and every thing. Moreover, whether it is the sacrificial cow or the goat of Ghauṣ-e-Pāk, the name of Allah عَزَّوَجَلَّ is mentioned at the time of slaughter of each sacrificial animal. May Allah عَزَّوَجَلَّ remove satanic whispers!

أَمِينَ بِحَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## 18 Madanī Pearls of Donating Ṣawāb

1. One may make the Iṣāl-e-Ṣawāb<sup>1</sup> of each and every deed such as Farḍ, Wājib, Sunnaḥ, Nafl, Ṣalāḥ, fasting, Zakāḥ, Ḥajj, delivering a speech or Dars, travelling with a Madanī Qāfilāḥ, acting upon Madanī In‘āmāt, call towards righteousness, studying a religious book or making individual effort etc.
2. Holding gathering for the recitation of the Holy Quran and serving meal to participants on the 3<sup>rd</sup>, 10<sup>th</sup> and 40<sup>th</sup> day of someone’s death or solemnizing his death-anniversary are all commendable deeds, as these are also the means of Iṣāl-e-Ṣawāb. By Shari’ah, the absence of the proof of impermissibility about holding such rites is itself a proof of permissibility. Moreover, living people’s making supplication for the deceased is proven by the Holy Qurān and the whole concept of Iṣāl-e-Ṣawāb is based on this Qurānic proof. Therefore, verse 10 of Sūrah Ḥashr, part 28 says:

وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ  
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

And those who came after them submit: O our Rab **عَزَّوَجَلَّ**! Forgive us and our brothers who preceded us in the faith.

*(Kanzul Īmān [Translation of Quran])*

3. The expenses for the meals served on Sawyam (the 3<sup>rd</sup> day of demise), death anniversary etc. can be paid from the bequest of the deceased provided all the inheritors are adult and they all give consent either. If even a single heir is not adult, it is extremely Ḥaram to do so. However, an adult inheritor can arrange for the

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<sup>1</sup> The act of sending the reward of good deeds.

meals from his own share. (*Derived from Baḥār-e-Shar'at, vol. 1, Part-IV, pp. 822*)

4. If the family of the deceased cook food on Sawyam, only the Faqīrs (destitute people) may eat from it (the rich should not). (*ibid, p. 853*)
5. Iṣāl-e-Šawāb may be made even to a day's old deceased baby; Sawyam etc. may also be held.
6. Šawāb may also be offered to the living Muslims and even to those who have not yet been born.
7. Šawāb may be donated to Muslim Jinns as well.
8. Solemnizing Giyārḥwīn Sharīf, Rajabī Sharīf (the death anniversary of Sayyidunā Imām Ja'far Šādiq رَضِيَ اللهُ تَعَالَى عَنْهُ on the 22<sup>nd</sup> of Rajab) etc. is permissible. It is not necessary to serve pudding in a "Kūndā" (an earthenware pot used to serve) only; it may be served in other plates etc. as well. It may also be brought out of the house.
9. The meal served for sending Šawāb to the saints is called 'Nazr-o-Niyāz' (in Urdu). This Niyāz (meal) is "Tabarruk" (Sacred) and may be consumed by the rich as well as the poor.
10. Serving the meal of Iṣāl-e-Šawāb to guests is not a condition; if the family members eat it themselves, there is no harm in doing so.
11. If one makes the intention of sending Šawāb to saints for the meal he eats each time, it would be wonderful. For example, at the time of breakfast, he may intend, 'May the Šawāb of this breakfast reach the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as well as all other Prophets عَلَيْهِمُ السَّلَام through him!' Similarly, at the time of lunch, he can make intention, 'May the Šawāb of this meal that I have eaten (or will eat) reach

Sayyidunā Ghauṣ-e-A'ẓam رَضِيَ اللهُ عَنْهُ as well as all other saints عَلَيْهِ السَّلَامُ! Likewise, at the time of dinner, he may intend, 'May the Ṣawāb of this meal that I am about to eat reach Imām-e-Aḥl-e-Sunnat Imām Aḥmad Razā Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ as well as all other Muslim men and women!'

12. Whether Ṣawāb is donated before the meal or after the meal, it is correct in both ways.
13. If possible, reserve 1% money of your total daily sale (rather than daily profit) for the Niyāz of Ghauṣ-e-A'ẓam; the employees should save at least 3% of their monthly salary with the same intention. Either distribute religious books or spend this money on any virtuous act. اِنْ شَاءَ اللهُ عَزَّوَجَلَّ you will see its blessings for yourself.
14. To establish a Masjid or Madrasaḥ is Ṣadaqa-e-Jāriyaḥ (Perpetual Charity) and a best mode of Iṣṣāl-e-Ṣawāb.
15. "Dāstān-e-'Ajīb", "Shahzāday kā Sar", "Das Bibiyon kī Kahānī", and "Janāb-e-Sayyidaḥ kī Kahānī" etc. are all fabricated and false tales; never read them. A pamphlet entitled 'Waṣiyat Nāmaḥ' (Will) consisting of the dream of a man called "Shaykh Aḥmad" is distributed; it is also false. This pamphlet mentions the benefits of getting it photocopied and distributed in a particular quantity and harms otherwise; do not believe it at all.
16. Even if Ṣawāb is donated to innumerable Muslims, it is hoped by the grace of Allah that complete Ṣawāb will be given to each of them. It is not so that Ṣawāb will be divided amongst them. (*Rad-dul-Muḥtār*, vol. 3, pp. 180, Derived from *Bahār-e-Sharī'at*, vol. 1, Part-IV, pp. 850)
17. The Ṣawāb of the one donating Ṣawāb is not reduced at all; rather, it is hoped that he would get Ṣawāb equal to the total amount of Ṣawāb he donated to each and every person. For example, someone

performed an act of piety for which he was given (the Šawāb of) ten good deeds which he donated to ten other deceased Muslims. Now, each of the deceased would get ten good deeds and the sender of Šawāb would get one hundred ten. If he donated Šawāb to one thousand deceased, he would get ten thousand ten and so forth. (*Baḥār-e-Sharī'at*, vol. 1, Part-IV, pp. 850)

18. Iiṣāl-e-Šawāb may be made to the Muslims only. Making Iiṣāl-e-Šawāb to a disbeliever or an apostate (Murtad) or calling them 'Marḥūm' is Kufr (blasphemy).

## The Method of Iiṣāl-e-Šawāb

The intention of heart is sufficient for the donation of Šawāb. For instance, if you give a rupee as charity or recite Durūd once or tell someone a Sunnaḥ or carry out call towards righteousness or deliver a Sunnaḥ-inspiring speech or perform any other good deed, you should make intention in your heart like this: 'May the Šawāb of the Sunnaḥ that I have just told reach the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ' Šawāb will reach him.

Further, Šawāb will also reach to all of such people for whom intention was made. In addition to the presence of intention in heart, utterance of verbal intention is a Sunnaḥ of the blessed companions عَلَيْهِمُ الرِّضْوَان as mentioned in the Ḥadiṣ which describes that Sayyidunā Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ had a well dug and then said, 'This is for Sa'd's mother.'

## The Traditional Method of Iiṣāl-e-Šawāb

The Muslims' traditional method of donating Šawāb especially for serving meal is very nice. The method is as follows:

Put in front all such meals or a little portion from each item along with a glass of water whose Ṣawāb is to be donated. Then, reciting *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ*, recite Sūrat-ul-Kāfirūn once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝  
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۝ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ۝ وَلَا أَنْتُمْ عِبُدُونَ  
مَا أَعْبُدُ ۝ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

Recite Sūrah-tul-Ikhlāṣ 3 times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝  
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Recite Sūrah-tul-Falaq once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝  
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

Recite Sūrat-un-Nas once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ ۝  
 الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

Recite Sūrat-ul-Fātiḥah once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ  
 وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ  
 عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

Recite the following once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 اَلَمْ ۚ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ ۚ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ  
 بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ  
 إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ ۚ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَٰئِكَ عَلَىٰ هُدًى مِنْ  
 رَبِّهِمْ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝



Then, recite the following five verses:

وَالْهَكْمُ لِلَّهِ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ۝

(Para 1, Al-Baqarah, Ayah 163)

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ۝

(Para 8, Al-A'raf, Ayah 56)

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۝

(Para 17, Al-Anbiya, Ayah 107)

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ

وَحَاتَمَ النَّبِيِّينَ ۖ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝

(Para 22, Al-Ahzab, Ayah 40)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۖ

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۝

(Para 22, Al-Ahzab, Ayah 56)

Now recite Durūd

صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ وَالْهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ۖ

صَلَوَةٌ وَسَلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۝  
وَسَلَّمَ عَلَى الْمُرْسَلِينَ ۝ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

Now, raising hands, the reciter of ‘Fātiḥah’ should loudly say “Al Fātiḥah.” All the attendees should recite Sūrah Fātiḥah in low voice. Then the reciter should make the following announcement: ‘Dear Islamic brothers! Donate me the Šawāb of whatever you have recited.’ All the attendees should say, ‘We have donated it to you.’ Now, the reciter may make Iṣāl-e-Šawāb. Before mentioning the wording for donating Šawāb, I would mention the Sūrah etc. that Imām-e-Ahl-e-Sunnat A’lā Ḥaḍrat Maulānā Shāh Aḥmad Razā Khān رَحْمَةُ اللهِ تَعَالَى used to recite before Fātiḥah:

### Method of Fātiḥah of A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى

Once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ  
وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ  
عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

Once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ  
وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۚ  
وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝

3 Times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۚ وَلَمْ يُولَدْ ۝  
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

## Method of Supplication for Donating Ṣawāb

Yā Allah عَزَّوَجَلَّ! Bless us with the Ṣawāb of whatever has been recited (if food etc. is present, then also say) and the Ṣawāb of the food that has been prepared and whatever other deeds we have performed to date, not according to our faulty worships but according to Your immense mercy; and send its Ṣawāb on behalf of us to the court of Your Beloved صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Through Your beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, send its Ṣawāb to all other Prophets عَلَيْهِمُ السَّلَام, all the blessed Companions عَلَيْهِمُ الرِّضْوَان, and all the noble Saints عَلَيْهِمُ السَّلَام. Through Your beloved

Prophet ﷺ send its Šawāb to every Muslim human and Jinn born from the age of Sayyidunā Adam عَلَيْهِ السَّلَام to date as well as all those who will be born till the Day of Judgement. During this, mention the names of the saints to whom Šawāb has to be especially donated. Likewise, donate Šawāb to your parents, relatives and Murshid (spiritual guide). (The deceased whose names are mentioned during the supplication get pleased by it.) Then, finish the supplication as usual. (If a little amount of food items and water was placed in front, mix them into other food and water).

## Be Ware!

Whenever Niyāz or any other type of ceremony is held at your home and the time of congregational Ṣalāh approaches during the ceremony, take all the guests to the Masjid for Ṣalāh with Jamā'at making individual effort provided there is no Shar'ī prohibition. Ceremonies should be scheduled at such a time that the time of Ṣalāh does not fall within the scheduled program so that the participants would not miss Jamā'at due to laziness. There will probably be no difficulty in offering Ṣalāh with Jamā'at if lunch is served immediately after Zuhar Ṣalāh or dinner is served after Isha-Ṣalāh. Even then, if the time of Ṣalāh approaches, the host, the cook, the guest and those involved in serving the food should all offer Ṣalāh with Jamā'at. Missing the Jamā'at of Ṣalāh just for Niyāz of saints is a grave blunder.

## Method of Visiting the Shrines

One should pay visit in the court of the saints from the direction of their feet as, in case of coming from their back side, they would have to bother to look back turning their head. Hence, one should present himself at the shrines of the saints from the direction of the feet of the saint facing the face of the saint and making his back face the Qiblah.

Thereafter, he should stand at a distance of at least two yards and say Salām in the following words.

الْسَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Then, recite Sūrah Fātiḥah once and Sūrah Ikhhlās 11 times (with Durūd once before and after it). Now, raise hands and make Iṣṣāl-e-Ṣawāb as per the forgoing method. Mention the name of the saint as well while making Iṣṣāl-e-Ṣawāb. Then, make supplication. It is stated in the book ‘Aḥsan-ul-Wi’ā’ that prayers (supplication) are answered in the proximity of the Beloved of Allah ﷺ.

Ilāhī ﷺ wāṣṭah kul Auliya kā

Mayrā ḥar aik pūrā mudda’ā ḥo

Yā Allah ﷺ! May each and every desire of mine be fulfilled

For the sake of all of Your Beloveds!

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## | GLOSSARY |

**Note:** In this glossary, only an introductory account of Islamic terms has been given. For proper and complete understanding, please consult any Sunni Scholar.

‘Arafah (عَرَفَة): 9<sup>th</sup> day of Ķul Ĥaj (Last Islamic month)

‘Aṣr (عَصْر): One out of the five Farḍ Ṣalāḥ

‘Ilm-ul-Ghayb (عِلْمُ الْغَيْب): Divine knowledge that cannot be acquired through senses and instruments.

‘Imāmah (عِمَامَة): A turban according to tradition of the most Exalted Prophet ﷺ.

‘Umrah (عُمْرَة): A supererogatory pilgrimage

‘Uẓr (عُذْر): An excuse (usually one that is considered valid in Islamic Jurisprudence)

A’ḥad Nāmah (عَهْد نَامَة): A sacred writing regarding Islamic Faith

Alḥamd Sharīf (الْحَمْدُ شَرِيف): Sūra-e-Fātiḥaḥ, the first chapter (Sura) of the Holy Qurān.

Awrāds (أَوْرَاد): Islamic litanies/invocations

Āya-tul-Kursī (آيَةُ الْكُرْسِيِّ): A long verse present in 3<sup>rd</sup> part of the Holy Qurān.

Aẓkāṛ (أَذْكَار): Invocations made for remembrance of Allāḥ عَزَّوَجَلَّ.

**Bārḥwīn Sharīf (بَارْهَوِيں شَرِيف):** The Auspicious day of 12<sup>th</sup> of the month of Rabī'-ul-Awwal on which Prophet of mankind, the peace of our heart and mind, the most generous and kind ﷺ was born.

**Bid'at (بِدْعَت):** Innovation (in religion)

**Bid'at-e-Dalālat (بِدْعَتِ دَلَالَت):** Misleading Innovation

**Bid'at-e-Ḥasanah (بِدْعَتِ حَسَنَه):** Good Innovation

**Du'ā-e-Māshūrah (دُعَاءُ مَاشُورَه):** Any supplication mentioned in the Holy Qurān or Ḥadiṣ.

**Du'ā-e-Qunūt (دُعَاءُ قُنُوت):** A particular supplication recited in third cycle of Ṣalāh of Witr.

**Durūd (دُرُود):** Supplication for asking Blessings for the Holy Prophet ﷺ.

**Eīd (عِيد):** An Islamic Festival

**Eīd-ul-Aḍḥā (عِيدُ الْأَضْحَى):** One out of two Eīd Days in Islam, celebrated on 10<sup>th</sup> of Zil Ḥaj (last Islamic month).

**Eīd-ul-Fiṭr (عِيدُ الْفِطْرِ):** One out of two Eīd Days in Islam, celebrated on 1<sup>st</sup> of Shawwal (An Islamic month).

**Fajr (فَجْر):** One out of the five Farḍ Ṣalāh

**Farḍ (فَرَض):** It is an obligation without performing which one cannot be freed from duty and if some act is Farḍ in worship, the worship will not be accepted without performing that act. Not performing a Farḍ deliberately is a grave sin.

**Farḍ-e-'Ain (فَرَضُ عَيْن):** A worship/act which is Farḍ (Mandatory) on every sane, adult Muslim.

**Farḍ-e-Kifāyah (فَرَضِ كِفَايَه)**: If a Farḍ-e-Kifāyah (a worship or an act) is performed by some people, it is considered to have been performed on behalf of all others. If no one performs Farḍ-e-Kifāyah, all will be sinners; e.g. funeral Ṣalāh etc.

**Fasād (فَسَاد)**: Chaos

**Fāsīd (فَاسِد)**: Invalid

**Fāsiq (فَاسِق)**: Transgressor of Islamic Laws

**Fātiḥah (فَاتِيحَه)**: A formal method for conducting Ṭiḥāl of Ṣawāb.

**Fatwā (فَتْوَى)**: An Islamic Rescript

**Fiqh (فِقْه)**: Islamic jurisprudence

**Ḥadīṣ (حَدِيث)**: Saying or tradition of the Last Prophet ﷺ.

**Ḥaīḍ (حَيْض)**: Menses, periods

**Ḥajj-e-Badal (حَجَّ بَدَل)**: The Ḥaj performed by someone on behalf of the other.

**Ḥamd (حَمْد)**: A poetic eulogy for glorification of Allah عزَّوجلَّ.

**Ḥanafī (حَنَفِي)**: One out of four schools of Islamic Jurisprudence

**Ḥanbalī (حَنَبَلِي)**: One out of four schools of Islamic Jurisprudence

**Ḥaram (حَرَم)**: Sacred territory around Makka-tul-Mukarramah in which entry of disbelievers is prohibited.

**Ḥarām (حَرَام)**: It is in comparison with Farḍ; committing it deliberately even once is a grave sin.



**Ḥarām-e-Qaṭʿī (حَرَامِ قَطْعِي):** The act committing which is declared absolutely Ḥarām by Qurʿan and/ or Ḥadīṣ.

**Ḥifẓ (حِفْظ):** To memorize the Holy Qurān by heart

**Ḥijrī (هِجْرِي):** Islamic calendar

**Ḥurūf-e-Muqaṭṭaʿāt (حُرُوفِ مُقَطَّعَات):** The Arabic alphabets present at the beginning of some Sūrah's of the Holy Qurān. The meaning of these alphabets has been disclosed by Allāh ﷻ to His Beloved Rasūl ﷺ.

**I'tikāf (اعتكاف):** Staying in Masjid etc. with sole intention of seeking Allah's pleasure by worshiping Him.

**Ifṭār (اِفْطَار):** Eating / drinking something to break fast at sunset

**Ijtimā' (اجتماع):** Religious congregation

**Imām (إِمَام):** A Muslim who leads others in congregational Ṣalāh

**Imāmat (إِمَامَت):** The act of leading the congregational prayer

**Īmān (إِيمَان):** Having belief in Allah ﷻ and His Prophet ﷺ

**Intiqāl (انتقال):** Transition (from one unit of Ṣalāh to the other), death

**Iqāmat (إِقَامَت):** A set of fixed words uttered rather loudly just before the commencement of congregational Ṣalāh.

**Iqtidā (اِقْتِدَا):** To follow Imām in congregational Ṣalāh

**Istiḥāḍah (اِسْتِحْاضَه):** Women's genital bleeding due to some disease

**Jahrī Ṣalāh (جَهْرِي صَلَوة):** The Ṣalāh in which Qirā'at of the Holy Quran is performed in voice audible to others.

**Jalsah** (جَلْسَه): It is the name of unit of Ṣalāh in which Muṣallī sits in a reverential posture between two Sajdah's of each cycle.

**Jannat-tul-Baqī'** (جَنَّتُ الْبَقِيْع): The Holy Graveyard of Madīna-e-Munawwarah

**Junub** (جُنُب): One for whom ritual bath has become obligatory

**Kalima-e-Shahādaḥ** (كَلِمَةُ شَهَادَةِ): One out of the six ritual declarations described by Islāmic Scholars testifying Oneness of Allāh عَزَّوَجَلَّ and Prophethood of the Last Prophet Ḥaḍrat Muhammad ﷺ.

**Kanz-ul-Imān** (كَنْزُ الْإِيمَان): Name of the Urdu translation of the Holy Qurān by Imām-e-Ahl-e-Sunnat Al-Ḥaj, Al-Ḥāfiz, Al-Qārī Imām Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ.

**Karāmāt** (كَرَامَات): Marvel demonstrated by saints of Allah عَزَّوَجَلَّ

**Khilāl** (خِلَال): Passing fingers of both hands into each other or passing fingers of right hand through beard (during Wuḍu) or cleaning teeth by toothpicks.

**Khuḍū'** (خُضُوع): Humility of heart

**Khushū'** (خُشُوع): Humility of body

**Khuṭbah** (خُطْبَه): A formal Sermon

**Kirāman Kātibīn** (كَرَامَيْنِ كَاتِبَيْنِ): The two respectable angels accompanying every person for writing his deeds.

**Kufr** (كُفْر): Disbelieving basic necessities of Islam

**Madanī Mashwarah** (مَدَنِي مَشْوَرَة): Meeting sessions for promoting activities of Dawat-e-Islami.

**Madanī Qāfilah** (مَدَنِي قَافِلَه): Caravans of Dawat-e-Islami travelling near and far for the promotion of Islamic teachings.

**Maddāt (مَدَّات):** Extent to which Arabic letters are to be stretched while reciting

**Madrasa-tul-Madīnāh (مَدْرَسَةُ الْمَدِينَةِ):** A school established by Da'wat-e-Islāmī for teaching of the Holy Qurān.

**Maghfūrah (مَغْفُورَةٌ):** A woman who has been blessed with forgiveness and who may intercede for forgiveness of others.

**Maghrib (مَغْرِب):** One out of the five Farḍ Ṣalāh

**Majlis Berūn-e-Mulk (مَجْلِسُ بَيْرُونِ مُلْك):** Advisory body for carrying out the activities of Dawat-e-Islami in Foreign countries.

**Majlūq (مَجْلُوق):** One who masturbates

**Makrūh-e-Taḥrīmī (مَكْرُوهٌ تَحْرِيمِيّ):** It is in comparison with Wājib; if it occurs in worship, the worship gets defective and the committer of Makrūh-e-Taḥrīmī is considered as a sinner. Although its gravity is lesser than that of Ḥarām, committing it a few times is a Grave sin.

**Makrūh-e-Tanzīhī (مَكْرُوهٌ تَنْزِيهِيّ):** It is in comparison with Sunan-e-Ghaīr Muakkadaḥ. It is an act which Sharī'aḥ dislikes to be committed, although there is no punishment for the one who commits it.

**Mal'ūn (مَلْعُون):** Cursed

**Mālikī (مَالِكِيّ):** One out of four schools of Islamic Jurisprudence

**Marḥūm (مَرْحُوم):** A dead person blessed with mercy of Allah عَزَّوَجَلَّ

**Markazī Majlis-e-Shūrā (مَرْكَزِيّ مَجْلِسِ شُورَى):** Central Advisory Body (of Dawat-e-Islami)

**Masbūq (مَسْبُوق):** One who joins the congregational Ṣalāh after Imam has already offered some cycles and offers the remaining cycles of congregational Ṣalāh following Imam.

**Mashḥ (مَسْحُ):** Moistening

**Mashrū (مَشْرُوع):** Sanctioned by Shari'at

**Masnūn (مَسْنُون):** According to traditions of the Holy Prophet ﷺ

**Mazī (مَزَي):** The white thin secretion that excretes during foreplay

**Mina (مِنَى):** A Holy station near Makkah for ritual stay during Haj

**Miswāk (مِسْوَاك):** A twig of specific trees for brushing teeth

**Mu'jizāt (معجزات):** Miracles demonstrated by the Prophets ﷺ of Allah عزوجل

**Mūazzin (مُؤَذِّن):** One who has been appointed to utter Azān for Ṣalāḥ.

**Mubāḥ (مُبَاح):** An act doing or not doing which is neither an act of Ṣawāb nor a sin.

**Muballigh (مُبَلِّغ):** Preacher of Islām

**Mufassir (مُفَسِّر):** Commentator of the Holy Qurān.

**Muftī (مُفْتِي):** An authorized scholar who is expert in Islamic jurisprudence to answer religious queries.

**Muḥaddiṣ (مُحَدِّث):** One who is proficient in Ḥadiṣ.

**Mukabbirs (مُكَبِّر):** A Muṣallī deputed in congregational Ṣalāḥ to convey the voice of Takbīrāt to far-off Muṣallī's.

**Munfarid (مُنْفَرِد):** A person offering Ṣalāḥ individually

**Munkar and Nakīr (منكر نكير):** The two angels that come in grave to ask three questions.

**Muqṭadī (مُقْتَدِي):** One who follows an Imam in congregational Ṣalāh

**Murtad (مرتد):** Religious apostate

**Muṣallī (مُصَلِّي):** One offering Ṣalāh

**Muṣḥaf Sharīf (مُصْحَف شَرِيف):** The Holy Qurān

**Mustab'ad (مُسْتَبْعَد):** Unauthentic

**Mustaḥab (مُسْتَحَب):** An act which Shari'aḥ likes to be performed but its abandonment is not disliked.

**Muzdalifah (مُذَلِّفَة):** A Holy station near Makkaḥ for ritual stay during Haj

**Na'at (نعت):** Eulogy in praise of the most beloved Prophet Ḥaḍrat Muhammad Mustafa ﷺ.

**Nafī (نَفْل):** Supererogatory act / worship

**Nafs (نفس):** Centre of sensual desires in human body, psyche

**Naḥw (نحو):** A subject of study regarding grammar of Arabic language.

**Naẓirah (نَظِيرَة):** Reciting the Holy Qurān by looking at it.

**Nazr (نَظَر):** Votive

**Nifās (نِفَاس):** Post-natal bleeding

**Nikāḥ (نِكَاح):** Islami marriage

**Niṣf-un-Naḥār (نِصْفُ النَّهَار):** Mid point of time span between breaking of Dawn and Sunset.

**Niyyat (نِيَّةٌ):** Intention

**Nūr (نُور):** light

**Nūrah (نُورَة):** A type of hair removing powder.

**Qa'daḥ (قَعْدَة):** A unit of Ṣalāḥ in which Muṣallī sits in a particular posture.

**Qa'daḥ Ākhīrah (قَعْدَة آخِيْرَة):** The final Qa'daḥ of Ṣalāḥ

**Qaḍā (قَضَا):** Missed

**Qāḍī (قَاضِي):** Judge of Islamic Court.

**Qawmah (قَوْمَة):** Standing upright after Rukū'

**Qiblah (قِبْلَة):** The Holy Ka'bah in the sacred city of Makkah-e-Mukarramah.

**Qirā'at (قِرَاءَات):** Recitation of the Holy Qurān

**Qiyām (قِيَام):** It is an obligatory unit of Ṣalāḥ performed in each cycle whilst standing upright.

**Quls (قُل):** Four Sūrah's in 30<sup>th</sup> Chapter of the Holy Qurān beginning with the word "Qul", meaning 'Say.'

**Qurrā (قُرَّاء):** The people who recite the Holy Qurān correctly and eloquently.

**Rab (رَب):** A sacred name of Allāh عَزَّوَجَلَّ

**Rak'at (رَكَعَة):** Cycle of Ṣalāḥ

**Rukū' (رُكُوع):** A unit of Ṣalāḥ in which Muṣallī bows in each cycle.

**Sādāt-e-Kirām (سَادَاتِ كِرَام):** The descendants of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Sadā-e-Madīnah (صدائے مدینہ):** Calling (waking up) Muslims for Ṣalāḥ of Fajr (One of the several Madanī activities of Dawat-e-Islami).

**Ṣadaqaḥ (صدقہ):** Charity, alms

**Ṣadaqa-e-Fiṭr (صدقہ فطر):** An amount of charity equal to about 2.050kg wheat or its flour or its price.

**Ṣaf (صَف):** Row of congregational prayer

**Ṣaḥibāin (صاحبین):** It is a collective noun used to address the two great students of Imam-e-A'zam Abu Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ namely Imam Muhammad رَحْمَةُ اللهِ عَلَيْهِ and Imam Abu Yūsuf رَحْمَةُ اللهِ عَلَيْهِ.

**Saḥrī (سَحْرِي):** Pre-dawn food taken for Day-Fast

**Sajda-e-Shukr (سَجْدَة شُكْر):** Prostration offered to manifest gratitude for a blessing

**Sajda-e-Tilāwat (سَجْدَة تِلَاوَات):** Sajdah performed on recitation or listening to any of the 14 Āyah's (verses) of Sajdah present in the Holy Qurān.

**Sajdah (سَجْدَة):** A specific Reverential Bowing done on ground twice in every cycle of Ṣalāḥ etc., prostration.

**Sajdah-e-Saḥw (سَجْدَة سَهْو):** Two additional compensatory Sajdah's performed in Ṣalāḥ for compensation of a missed Wājib of Ṣalāḥ.

**Salā-tul-'Ishā (صَلَاةُ الْعِشَاء):** One out of the five Farḍ Ṣalāḥ

**Salā-tul-Istisqā (صَلَاةُ الْاِسْتِسْقَا):** A Ṣalāḥ which is offered to ask rainfall from Allāḥ عَزَّوَجَلَّ.

**Ṣarf (صرف):** It is a subject of study regarding grammar of Arabic language.

**Ṣawāb (ثَوَاب):** Reward of good deeds

**Shab-e-Barā'at (شَبِّ بَرَاءَت)**: 15<sup>th</sup> night of the month of Sha'bān-ul-Mu'azzam (an Islamic month)

**Shab-e-Qadr (شَبِّ قَدَر)**: A Holy Night in the month of Ramadan which is more virtuous than thousand months.

**Shabīnah (شَبِيْنَه)**: A special supererogatory Ṣalāh offered at nights in the holy month of Ramaḍān for the complete recitation of Holy Qurān.

**Shāfi'ī (شَافِعِي)**: One out of four schools of Islamic Jurisprudence

**Shaḥadah (شَهَادَة)**: Testifying

**Shahīd (شَهِيد)**: A martyr who sacrifices his life in service of Islām.

**Shajra-e-'Aṭṭāriyyah (شَجَرَة عَظَاَرِيَه)**: The spiritual lineage of Amīr-e-Aḥl-e-Sunnat Maulānā Muḥammad Ilyās 'Aṭṭār Qādirī.

**Shar'ī (شَرْعِي)**: According to Sharī'aḥ

**Sharī'at/ Sharī'aḥ (شَرِيعَت)**: Commandments of Allah ﷻ and His last Prophet ﷺ  
صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Shaykh-e-Fānī (شَيْخ فَاَنِي)**: An extremely old person who will now get weaker and weaker day by day and there is no hope that he will again gain strength.

**Ṣiddīqīn (صِدِّقِيْنَ)**: The second superior category of Muslims, below the rank of Prophets of Allah, expressing and testifying the truth.

**Sirrī Ṣalāh (سِرِّي صَلَاة)**: The Ṣalāh in which Qirā-at of the Holy Quran is performed in voice not audible to others.

**Sitr (سِتْر)**: To cover

**Sitr-e-Awrat (سِتْرِ عَوْرَت)**: The section of body which is necessary to be concealed as per Sharī'aḥ.



**Ṣubḥ-e-Ṣādiq (صَبِيحٌ صَادِقٌ):** The true Dawn

**Sunan-e-Ba'diyyah (سُنَنٌ بَعْدِيَّةٌ):** Sunnah Ṣalāh that is offered after Farḍ Ṣalāh.

**Sunan-e-Ghaīr Muakkadah (سُنَنٌ غَيْرُ مُؤَكَّدَةٍ):** An act which the Exalted Prophet ﷺ neither practised continually nor emphasized to practice it but Shari'ah disliked its outright abandonment.

**Sunan-e-Ĥudā (سُنَنٌ هُدًى):** Those Sunnah which are required for accomplishment of Farḍ; Sunan-e-Muakkadah are called Sunan-e-Ĥudā.

**Sunan-e-Qabliyyah (سُنَنٌ قَبْلِيَّةٌ):** Sunnah Ṣalāh offered before Farḍ Ṣalāh

**Sunan-e-Zawāid (سُنَنٌ زَوَائِد):** It is another name for Sunan-e-Ghaīr Muakkadah

**Sunnah (سُنَّةٌ):** The traditions of the Last Prophet ﷺ of Allāh عزوجل

**Sunnat -e-Muakkadah (سُنَّتٌ مُؤَكَّدَةٌ):** An act which the Holy Prophet ﷺ practiced continually but, however, at times, also forsook it to show permissibility of its abandonment.

**Sunnī (سُنِّي):** True Muslim following the doctrine of Ahl-e-Sunnat wa Jamā'at.

**Sutraḥ (سُتْرَةٌ):** A barrier placed in front of Muṣallī so that others may pass across the front of Muṣallī without committing sin.

**Ta'dīl-e-Arkān (تَعْدِيلُ أَرْكَان):** Prolonging the acts of Rukū', Sujūd, Qawmah and Jalsah for a period of time in which سُبْحَانَ اللَّهِ can be uttered once.

**Ta'wīz (تَعْوِيز):** A particular amulet

**Tafsīr (تَفْسِير):** Exegesis of the Holy Qurān

**Taḥajjud (تَهَجُّد):** A supererogatory Ṣalāh offered at night after awakening, having offered Ṣalāh of 'Isha.

**Ṭahārat (طَهَارَت):** Purity

**Tahband (تَهْبَنْد):** A type of Sarong (for males)

**Tahīyya-tul-Wuḍū (تَحِيَّاتُ الْوُضُوء):** Supererogatory Ṣalāh offered in honour of Wuḍū

**Takbīr (تَكْبِير):** Uttering اللهُ أَكْبَرُ

**Takbīr-e-Taḥrīmāh (تَكْبِيرِ تَحْرِيمِهِ):** The primary Takbīr (i.e. saying اللهُ أَكْبَرُ) for starting of Ṣalāh.

**Takbīr-e-Aulā (تَكْبِيرِ أُولَى):** Same as above

**Takbīr-e-Qunūt (تَكْبِيرِ قُنُوت):** The Takbīر اللهُ أَكْبَرُ uttered before reciting Qunūt in Ṣalāh of Witr.

**Taqwā (تَقْوَى):** An attribute of a Muslim indicating great fear from Allah عَزَّوَجَلَّ.

**Tarawih (تَرَاوِیْح):** Special Ṣalāh offered with Ṣalāh of Isha in the month of Ramaḍān only.

**Ṭarīqat (طَرِیْقَت):** Methodology of Islamic Mysticism

**Tartil (تَرْتِیل):** Slow and meditative recitation of the Holy Qur'an

**Tasbīḥ / Tasbīḥāt (تَسْبِيْح):** Glorification of Allāh عَزَّوَجَلَّ

**Tashaḥḥud (تَشَهُّد):** A specific invocation which is Wājib to be recited in Qa'daḥ during Ṣalāh.

**Tashbīk (تَشْبِيْك):** Intermingling fingers of one hand with that of the other.

**Ṭawāf (طَوَاف):** Moving around the Holy Ka'bah.

**Tawqīt Dān (تَوَقِیْت دَان):** An Expert in evaluation of timings of Ṣalāh & Fasting with respect to position of Sun.

**Tayammum (تَيَسُّمٌ):** An alternate of Wuḍū / Ghusl for getting purity when Wuḍū/Ghusl can not be performed due to valid excuse.

**Ummah (أُمَّة):** Believers of the Last Prophet ﷺ of Allah عَزَّوَجَلَّ

**Umm-ul-Muminīn (أُمُّ الْمُؤْمِنِينَ):** Mother of Believers

**Wadī (وَدَى):** Thick liquid excreted after passing urine

**Wājib (وَاجِب):** It is an obligation without performing which one will not be freed from obligation and if a Wājib act is missed in worship, that worship will be considered defective; however that worship will be considered performed. Not performing a Wājib once deliberately is a minor sin and leaving it a few times is a grave sin.

**Wājibāt (وَاجِبَات):** Plural of Wājib

**Wājib-ut-Ṭawāf (وَاجِبُ الطَّوَاف):** Two cycles of Ṣalāh that become Wājib after Ṭawāf.

**Walī (وَلِي):** Beloved of Allah عَزَّوَجَلَّ

**Waqf (وَقْفٌ):** Donated and endowed for some religious or social affairs.

**Waswasah (وَسْوَاسَه):** Satanic whispering

**Witr (وِتْر):** Wājib Ṣalāh comprising three cycles offered with Ṣalāh of ‘Ishā.

**Wuḍū (وُضُو):** Ritual ablution which is a pre-requisite for Ṣalāh, Ṭawāf and for touching the Holy Qurān etc.

**Zam Zam (زَمْرَم):** Name of a Sacred Everlasting Well present in Masjid-e-Ḥarām, its water is called Āb-e-Zam Zam.

**Zuḥar (ظَهْر):** One out of the five Farḍ Ṣalāh

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الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد وآله الطيبين الطاهرين وسلم اللهم اني ارجو ان اكون من الذين

## The Blossoming of Sunnah

By the Grace of Allāh ﷺ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madanī Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madanī request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Mahallah Saudagrān, Old Sabzī Mandī). Habitualize yourself to a punctual travel in the Madanī Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madanī In'āmāt booklet daily practicing Fikr-e-Madīnah (Madanī Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madanī Mindset that **"I must strive to reform myself and people of the entire world"** **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

In order to reform ourselves, we must act upon the Madanī In'āmāt and to reform people of the entire world we must travel in the Madanī Qāfilah **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.



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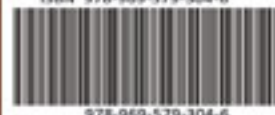
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